

A
COMPANION
FOR THE
PENITENT,

And for Persons
Troubled in Mind.

CONSISTING OF

An Office for the Penitent, to carry
their Reconciliation with G O D.
And a Trial or Judgment of the Soul,
for discovering the Safety of their
Spiritual Estate.
And an Office for Persons Troubled in
Mind, to settle them in Peace and
Comfort.

By JOHN KETTLEWELL, B.D.
Late Presbyterian of the Church of *England*.

L O N D O N:

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COMPANION
TO THE
PENITENT

And for Persons
Troubled in Mind



By JOHN WATKINS
Author of the 'Penitent'

LONDON

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near the North Gate.
J. Knapton, Printer, at the Sign of the 'Penitent',
in St. Paul's Church-yard, near the North Gate.



TO THE
Inhabitants and Pa-
rishioners of the
Town and Parish
of Coles-hill in War-
wick shire.

My beloved Friends and Brethren,



THOUGH by God's Pro-
vidence, which most
wisely orders all Things,
I now live at a great
distance from you; yet
I still retain a Pasto-
ral Affection for you, and ordinarily

The Epistle Dedicatory.

remember you in my Prayers, and have an Heart that is truly desirous to serve you in the great Work of your Souls, and is glad when any Pains of mine can prove serviceable to you therein.

I remember the Labours which I have spent among you, with a very sincere and good Will, tho' alas! with much weakness, in my great Lord and Master's Service; and I hope also, that you will not forget them. And if by tract of Time, many Things which I have taught you have slipt out of your Memories, (as I cannot expect but they have); yet much of that which I prepared and preached to do you good, I printed, whilst I was among you, for the Benefit of others, and the Books are in many of your hands, and may be in more, wherewith you may refresh your Memories when you please.

*In those Labours of my Ministry, which I took among you for a course of several Years, I thank God I endeavoured to lay before you his whole
Counsel,*

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Counsel, according to the best of my Skill. And suited my Discourses to the Needs of the Place, and to Times and Seasons, to possess you with such Thoughts and Tempers as I judged needful to support your Spirits, and to direct your Practice under them. And I was not silent, but warned you, yea, sometimes till I even wearied some of you with Warnings, against your Spiritual Dangers, when I thought any great Danger to your Souls drew near. For you yourselves know, Brethren, that I have not kept back the Truths of God from you, nor suppressed them at the Times when you had most need to be put in mind thereof; tho' I found some were like to be displeased therewith, and as St. Paul says, to count me their Enemy * Gal. 4. 16. for telling them these Truths.*

Now there must be a strict Account given one day, both how I have discharged my part in that Station, and how you have discharged yours. And my Heart's Desire, and earnest Prayer for you all is, that you may both bear

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in Mind all the faithful Warnings and Instructions, which, according to the best of my Understanding, I was continually pressing upon you, and left with you; and may likewise willingly and carefully follow them. That so when both you and I are brought before our ever Blessed and Great Master (as most certainly we shall be) we may both rejoice together; I, for having been your affectionate and faithful Monitor; and you, for having afforded a willing, a mindful, and an obedient Ear.

*And now, since I am out of the way of serving you otherwise, I have sent this Companion among you, to minister to your most Serious and Holy Thoughts, and to direct and go before you, both in your Prayers and in your Practice. And I desire, that by your frequent and considerate Use thereof, you would turn the Hymns and Prayers contained therein, to become the familiar and genuine Sense and Language of your Hearts. Learn habitually to breathe these Thoughts,
and*

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and daily to live by them. And by this means you may both perfect the Work of your Repentance, and preserve the Peace of your Consciences, which are the greatest and most concerning Things you have to mind, and the chief Things which I earnestly pray you that you would, and hope that you will mind, all the days of your Lives. And this I shall look on as the best, and the most obliging Return that you can make to me for this Labour of Love; which I desire you to receive, not only as a Token of my Respect and Kindness to you, but also as a proper means, which, by God's Blessing, may do you good, if you please.

I humbly commend it to the Acceptance and Blessing of the Almighty, without which it will be of no force, either among you, or among any others. And I heartily commend you all to the Protection of his good Providence, and especially to the guidance of his Grace, that he would deliver you from all dangerous Errors and Wickedness, and both make

A 4

you

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*you perfect in the doing of his Will,
and give you Comfort in the same.*

I remain,

(My Beloved Friends and Brethren)

Your truly Affectionate Friend,

and Faithful Monitor

in the Work and Service

of the Lord Jesus,

From my House
in London, Jan.
23. 1693.

John Kettlewell.



THE



THE INTRODUCTION.



DIRECTIONS and
Helps for Repentance,
can never come out of
Season: For Repent-
ance is * *the one thing* * Luke 10.
necessary, and the chief 42.
Business of all Men in
this World, and will be so whilst they
live in it. The best do daily need it,
to make up their daily Failures, their
Defects and Forgetfulness. And the
bad have no time to delay it for one
Moment, having deferred a great deal
too long already, to shake off their
A 5 sinful

The Introduction.

sinful Habits, and to set themselves with all their Might to please God, and to secure their everlasting Peace.

Especially this time of *Lent*, is a Season wherein great Numbers profess to make this their Business: For from the early Usage and Practice of the Church, this has still been made a solemn Time for Sinners to call their Sins to remembrance, and to seek God's Mercy and Forgiveness of the same, by earnest Prayers, and Amendment of Life, and by afflicting of themselves, and bringing forth Fruits worthy of Repentance.

And to help them in so necessary and beneficial a Work, I have composed and published the following Offices, hoping that they may prove acceptable to my Heavenly Master, and serviceable to direct and compleat the Repentance, and to settle the Comfort and Peace of some of his beloved Servants, into whose Hands his Providence shall bring them.

In the *Office for the Penitent*, I have endeavoured to mark out distinctly, the several Steps and full Compass of a Sinner's Restauration,
or

or Reconciliation with God. Wherein I have all along interwoven Instructions with their Devotions, and set their Work before them, that they may see what they have to amend, and what they are to do, to work out their Pardon, as well as how they are to petition for it.

I have sought to make the Soul acquainted with its Disease, without which it would neither know what it has for God to forgive, or for his Grace and its own Care to remedy. And I have been very particular in some Forms of Confession, to affect it with a more distinct and effectual sense of the several Maladies which it lies sick of, and which, as it must beg Mercy for, so in the Course of its daily Cure, it must both diligently and designedly set it self, by God's Help, to cure.

Where Sin is the Disease, the great Gospel way of Cure is true Repentance. And this I endeavour to set out, in all the necessary Parts, and great and worthy Fruits thereof. I lead the Penitent to express the same in such Acts, as through the
Merits

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Merits of Christ, are the trueſt Atonement for Sins, and have the moſt expreſs Promiſes of Mercy and Forgiveneſs made to them. And then I inſtruct him to comfort up himſelf, with an humble Claim and Application of thoſe Expreſſions of the Divine Mercy and Condeſcention, which are given to us for our Confidence and Conſolation in Performance of thoſe Acts. And if he takes care to ſay all that I have here put into his Mouth, with Sincerity, and is really affected as theſe Forms expreſs, he is a true Penitent, and may be a comfortable one; he has thereby ſecured his everlaſting Peace, and may quiet and revive his Spirit with the joyful Senſe thereof.

In the *Trial* or *Judgment of the Soul*, for diſcovering the Safety of their Spiritual Eſtate, I have given them as clear, and full, and withal, as brief a View as I can, of the final Account which will be exacted of them. I have run through the ſeveral Heads of Trial and Examination, and raiſed ſuch Questions upon them, as I take to be moſt pertinent
and

and decisive of their future Condition, and fittest to settle their present Peace, and then give them the Benefit thereof, by setting their Answers and God's Promises together, and applying all to themselves. My Desire is, so far as my Skill would reach, to omit no Question which is necessary to their Safety: And my Care has been, as I am able, so to word all, as that they may serve to clear their Doubts and Uncertainties, upon the several Parts of their Account, but beget none in them.

And this Part will be of chief Account and Use to both the other Offices. For it is the truest Trial of Penitents, and the truest Direction for them in carrying on and completing their Repentance. And it is the surest Ground of Peace of Conscience. For, containing the full Draught of settling our Peace with God, it must give the best Light and Direction for Peace in our selves, which lies in seeing that God is at peace with us.

Tho' the Business of these Papers is not to prove and argue, but
briefly

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briefly to direct, yet to the several Heads, which I have made the *Articles of the Penitent's Trial*, I have prefixed *Texts of Scripture*, to shew that God has made them the *Terms of his Mercy*. But 'tis not unlikely, that some who will not be perswaded to be so good as they should, will think that I am stricter about this Account than I need. And if they do, I cannot help it, but they may. My Part is to deal faithfully, both by my blessed Lord, and by them; and to represent Things to them, as he has left them, and as in the End they will find them. So that if my Discourse has more Strictness than they could wish to hear from it, it is because I look not how to suit their carnal Wishes, but how to serve their everlasting Happiness. And because I would rather have them offended with me for telling them unpleasant Truths, whilst they may serve themselves by them; than flatter them with pleasing Errors, till it is too late for them to rectifie the same, and prevent their own everlasting Ruin and Destruction thereby.

In

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In the *Office for Persons troubled in Mind*, I am careful to have them fully sensible of that Holy Obedience which is needful to keep them safe; as well as to free them from those unnecessary Mistrusts and Fears which render them uneasy. I seek to give them a just Sense of the Things which trouble them, and to keep them from overvaluing them. And to make them acquainted with the true Allowances of Favour, which God is ready to make to their Infirmities, and with the several Grounds which they have to hope and look for them; and lead them on in their Devotions, both humbly to plead with God, and to comfort up their own Hearts with the same.

To the *Offices* I have prefixed *Collections of pertinent and proper Scriptures*. And these will serve the devout Minds to express their Devotion in, or to support their Spirits withal; yea, and to guide and direct their Practice too. For they mark out their Duty upon the several Points which they refer to, and teach them, not only how they may address to
God,

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God, but how they ought to imploy themselves, and what the Work and Business is, which God's Favour and their own eternal Welfare, or which his Peace and their own require at their Hands.





A N
OFFICE
FOR THE
PENITENT.



SCRIPTURES.

Pfal. 32. } { Ezek. 18. } { Luke 15.
Pfal. 38. } { Psal. 51. } {

I. For Godly Sorrow for Sins.



*O him will I look that
is poor, and of a con-
trite Spirit, and trem-
bleth at my Word, Isa.
66. 2.*

The

An Office for the Penitent.

The Sacrifices of God are a broken Spirit : a broken and a contrite Heart, O God, thou wilt not despise, Psal. 51. 17.

Turn ye, therefore, to me, with all your Heart, and with fasting, and with weeping, and with mourning.

And rent your Hearts, and not your Garments, and turn unto the Lord your God, Joel 2. 12, 13.

Remember your ways, and all your doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your Evils that ye have committed, Ezek. 20. 43.

Lord! mine Iniquities are gone over mine Head, as an heavy Burthen, they are too heavy for me.

I am ready to halt, and my Sorrow is continually before me.

I will declare mine Iniquity; I will be sorry for my Sin, Psal. 38. 4, 17, 18.

2. For Penitential Confession of the same.

I*F our Heart condemn us, God is greater than our Heart, and knoweth all things, 1 Joh. 3. 20.*

Our Iniquities are all before him, yea, our secret Sins are set in the Light of

of his Countenance, Psal. 90. 8.

And therefore, He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy, Prov. 28. 13.

If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness, 1 Joh. 1. 19.

I will arise, therefore, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son, Luke 15. 18, 19.

Behold! I was shapen in Iniquity, and in Sin did my Mother conceive me, Psal. 51. 5.

And since I was born, I have gone astray like a lost Sheep, Psal. 119. 176.

Mine Iniquities are increased over my Head, and my Trespases are grown unto the Heavens, Ezra 9. 6.

But, Lord, I acknowledge my Sins unto thee, and mine Iniquities have I not hid, Psal. 32. 5.

I acknowledge my Transgressions, and my Sins are ever before me.

Against thee have I sinned, and done these Evils in thy sight; that thou mightest be justified when thou speakest,
and

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and clear when thou judgest, Psal. 51.

3, 4.

God be merciful to me a Sinner,
Luke 18. 3.

To me, the chief among Sinners,
1 Tim. 1. 15.

To me, that have been at Agree-
ment with Hell, and made a Covenant
with Death, Isa. 28. 15.

And whose Destruction is of my self,
Hos. 13. 9.

3. For Resolution of Amendment.

I

I*F I regard Iniquity in my Heart,*
the Lord will not bear me, Psal.
66. 18.

Go therefore, and sin no more, Joh.
8. 11.

Sin no more, lest a worse thing come
unto thee, Joh. 5. 14.

And Remember from whence thou
art fallen, and repent, and do the
first works, or else I will come unto thee
quickly, Rev. 2. 5.

Repent, and turn your selves from
all your Transgressions, so Iniquity
shall not be your Ruin.

Cast away from you all your Trans-
gressions,

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gressions, whereby ye have transgressed, and make you a new Heart, and a new Spirit; for why will ye die, O House of Israel? Ezek. 18. 30, 31.

Wash you, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do Well, seek Judgment, relieve the Oppressed, judge the Fatherless, and plead for the Widow.

Come now, and let us reason together, saith the Lord; though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool, Isa. 1. 15, 16, 17, 18.

II.

C*Reate in me a new Heart, O God, and renew a right Spirit within me, Psal. 51. 10.*

I thought on my Ways, and turned my Feet unto thy Testimonies.

I made haste, and delayed not to keep thy Commandments, Psal. 119. 59, 60.

Lord, Incline not my Heart to any evil thing, Psal. 141. 4.

Turn away mine Eyes from beholding Vanity, Psal. 119. 37.

I have

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I have made a Covenant with mine Eyes, Job 31. 1.

Set a Watch before my Mouth, and keep the Door of my Lips, Psal. 141. 3.

Remove my Foot from Evil, Prov. 4. 27.

Hedge up my Way with Thorns, and make a Wall, that I may not find my former Paths to Evil, Hos. 2. 6.

Keep back thy servant from presumptuous Sins, let them not have Dominion over me: then shall I be upright, and innocent from the great Transgression.

Let the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer, Psal. 19. 13, 14.

4. *For Fruits worthy of Repentance.*

BRing forth Fruits meet for Repentance, Matt. 3. 8.

This self-same thing, that ye sorrowed after a godly sort: Behold! what Carefulness it wrought in you; yea, what clearing of your selves; yea, what Indignation; yea, what Fear; yea, what vehement Desire; yea, what Zeal; yea, what Revenge, or Punishing of

of your selves, 2 Cor. 7. 11.

If the Wicked restore the Pledge,
give again that he hath robbed, and Lev. 6. 2,
walk in the Statutes of Life, without 3. 4. 5.
committing Iniquity; none of his Sins
shall be mentioned to him, he shall
surely live, he shall not die, Ezek. 33.
15, 16.

If thou bring thy Gift to the Altar,
and there remembrest that thy Brother
hath ought against thee;

Leave there thy Gift before the Al-
tar, and go thy way, first be reconciled
to thy Brother, and then come and offer
thy Gift, Matt. 5. 23, 24.

Forgive, and you shall be forgiven,
Luke 6. 37.

If ye forgive Men their Trespases,
your Heavenly Father will also forgive
you.

But if ye forgive not Men their Tref-
passes, neither will your Father forgive
your Trespases, Matt. 6. 14, 15.

Break off thy Sins by Righteousness,
and thine Iniquities by shewing Mercy
to the Poor, Dan. 4. 27.

Thine Alms are come up for a Me-
morial before God, Acts 10. 4.

They lay up in store for us a good
Foundation against the time to come,
that

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that we may lay hold on eternal Life,
1 Tim. 6. 18, 19.

Blessed are the Merciful, for they
shall obtain Mercy, Matt. 5. 7.

He shall have Judgment without
Mercy, who hath shewed no Mercy;
but Mercy rejoiceth against Judgment,
James 2. 13.

5. For Pardon of Sins, and Grounds
for the Hopes thereof.

ENter not into Judgment with thy
Servant, for in thy sight shall no
Man living be justified, Psal. 143. 2.

If thou, Lord, shouldest mark Iniqui-
ties; O Lord, who shall stand?

But there is Forgiveness with thee,
that thou mayest be feared.

With the Lord is Mercy, and plen-
teous Redemption, Psal. 130. 3, 4, 7.

He knoweth our Frame, he remem-
breth that we are but Dust, and pitieth
those that fear him, as a Father pitieth
his own Children, Psal. 103. 13, 14.

Likewise, the Blood of Jesus Christ
his Son, cleanseth us from all Sins,
1 John 1. 7.

The Chastisement of our Peace was
upon him, and through his Stripes we
are healed, Isa. 53. 5. And

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And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 John 2. 1, 2.

For him hath God exalted, to give Repentance, and Forgiveness of Sins, Acts 5. 31.

And that Repentance, and Remission of Sins, should be preached in his Name among all Nations, beginning at Jerusalem, Luke 24. 47.

This is a faithful Saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners, 1 Tim. 1. 15.

He came not to call the Righteous, but Sinners to Repentance, Mat. 9. 13.

And there is Joy in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, which need no Repentance, Luke 15. 7.

Create in me a clean Heart, therefore, O God, and renew a right Spirit within me.

And hide thy Face from my Sins, and blot out all mine Iniquities, Psal. 51. 9, 10.

B

6. For

An Office for the Penitent.

6. For Comfort in the same.

Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow.

Make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice.

Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

Then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee, Psal. 51. 7, 8, 12, 13.

Blessed are they that mourn, for they shall be comforted, Mat. 5. 4.

He will speak Peace to his People, and to his Saints, but let them not turn again to Folly, Psal. 85. 8.

I said I will confess my Transgressions to the Lord, and thou forgavest the Iniquity of my Sin.

Psal. 102.
17, 18.

For this shall every one that is godly, pray unto thee in a time when thou mayest be found, Psal. 32. 5, 6.

Depart from me all ye Workers of Iniquity, for the Lord hath heard the Voice of my Weeping.

The Lord hath heard my Supplications, the Lord will receive my Prayer, Psal. 6. 8, 9.

PRAY-

PRAYERS.

I. Prayers upon the several Parts of Repentance, in particular and distinct Forms.

1. *A Confession of Sins.*

I.

O Almighty and most gracious Lord, look in Mercy upon me the meanest of thy Servants, who am less than the least of all thy Mercies, and have deserved the heaviest of thy Judgments, and am not worthy to lift up mine Eyes to the place where thine Honour dwelleth.

I am a Sinner, O Lord, yea, a Sinner altogether, [*and one of the chief among Sinners.*] I was born in Sin, and ever since have lead a Life suitable to that Beginning. For, to the Shame of my Face, and to the Praise of thy Long-suffering, O Almighty God, I do here, with a truly humble and contrite Heart, confess to Thee, That I have shamefully neglected and

An Office for the Penitent.

let alone those good Things which I ought to have done, and have done those evil Things, which I ought to have forborn. Of both these I am heinously guilty, both in Thought, Word and Deed. And have wickedly incurr'd the same, against the innumerable Endearments of thy Mercies, and Terrors of thy Judgments; against all the good Motions of thy Grace, and against the many seasonable Admonitions which I have had from Spiritual Advisers, and against the Voice and Struglings of my own Conscience. I have done these Things, O Lord, and have continued to do them, repeating the same many Times, yea, alas! too many of them in ordinary Course; yea, and that after my own manifold and solemn Promises and Engagements, that I would offend therein no more.

Lord, be merciful to me a miserable Sinner.

II.

AND in all these Transgressions, O Righteous Father! I have acted as a most impudent Sinner, flying in the Face of an infinite Majesty; and passing all these heinous Affronts, where

where I owe the utmost Love and Reverence. And, as a most presumptuously venturous and daring Sinner, provoking that Power, which can torment, and utterly destroy me at its Pleasure.

Lord, be merciful unto me, a bold and presumptuous Sinner.

III.

I Have therein dealt most disingenuously and ungratefully, O Merciful Lord! rising up against thee, the Author of all my Blessings; and flying in the Face of that Mercy, which fosters and sustains me, even whilst I am thus basely affronting and despising it, and which is heaping new Obligations upon me every Moment. Under all these grievous Offences, I have first begged thy Patience, and then fallen to abuse it. I have first prayed to be spared, and then turned basely to provoke thee, after thou hast spared me, and have abused all thy Mercies, to an Opportunity of committing more Offences, and of returning Hatred, where I have received the greatest and most endearing Love.

Lord, be merciful unto me, a base and ungrateful Sinner.

IV.

YEA, O Holy Father! I have therein dealt falsely and deceitfully with thee, promising Obedience, whilst I am in need of thy Mercies, but practising none after once I have received them. In the midst of all my Pretences to Honour and Honesty, and Regard to my Word amongst Men; I have been wretchedly careless, of dealing Honourably or Justly with thy Divine Majesty, and of keeping my Word with thee, tho' thou art always faithful, and canst not fail in the least Tittle of thy Word with me.

Lord, be merciful to me, a false and faithless Sinner.

V.

AND in all this, O my dear God, I have done most foolishly, all this while madly hindering and resisting my own Everlasting Mercies, Peace, and Safety; and instead thereof, making a Covenant with Hell, and securing and hastening on mine own Eternal Misery, and heaping up Sorrows, which never can be born, and which admit of no Remedy.

Lord,

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*Lord, be merciful unto me, a blind
and desperately foolish Sinner.*

VI.

SO that in myself, O most Righteous Lord! I am nothing but Sin and Misery. My past Life can shew nothing, for which thou shouldst accept me. Nor can I reasonably expect, that Thou shouldest give heed to my Word, or trust me when I promise to do better, having so frequently and shamefully broke my Word with Thee already.

But, O Almighty and most Gracious Father! Thou hast Mercy enough to pardon all my Wickedness, and Grace enough to establish all my Promises, and to keep me true to them; and to Thee alone do I fly for both. I do not justify, nor excuse my Wickedness, but utterly condemn it, and condemn my self for the same. 'Tis Forgiveness, O Father! that I seek, and 'tis merely from thine abundant Mercies, and for my dear Saviour's infinite Merits, that I hope for it. O Thou who forgivest Sinners, forgive me a great Sinner. [*The greatest of Sinners.*] O Thou Great
B 4 Phy-

An Office for the Penitent.

Physician of Souls, who curest Sinners, cure me, who seek to Thee alone for Remedy against all my Sins. Rescue me from the Power and Bondage of my own corrupt Lusts, by the greater Power of thy Grace; and deliver me, Good Lord, from doing Ill, and from all tormenting Fears of suffering thine Eternal Wrath and Vengeance for the same, thro' the Merits and Mediation of thine only Son, and mine only Saviour and Redeemer, Jesus Christ. *Amen.*

Other Forms of Confession are added afterwards; whereof the Penitent may serve himself, and wherewith he may suit his Spirit, as he sees Cause.

2. *A Profession of Godly Sorrow for Sins, and of Resolutions of new Obedience.*

I.

* Ezekiel 20. 43. **I** Call * my ways to remembrance, O Lord, wherein I have defiled my self, and remember them with a troubled Heart. † Psal. 51. 3. † My evil doings are daily before mine Eyes, and have made me

An Office for the Penitent.

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me vile and loathsome in my own sight,
as they have done in thine. They are
a burthen upon my Spirit, a || sore || *Psalm 38.*
burden, and too heavy for me to bear. 4.

But now, O my God, with a pe-
nitent Heart I turn from them, and
resolve by thy Grace to cast away all
my Transgressions, which are most
highly displeasing, both to Thee and
to my self. From this Day forward I
am fully purposed to forsake them. O
thou, ‡ let them not be my ruine.

‡ Ezek.
18. 24.

God be merciful to me, a returning
Sinner.

II.

AND from them, O Holy Father,
which are the Shame and Sor-
row of my Life, I turn to thee, who
art the Glory and Comfort, and shalt
ever be the Guide and Governour
thereof. I turn to thee with a * *bro-* * *Psalm 51.*
ken and contrite heart; O receive and 17.
comfort it, and despise it not. I re-
turn to thee with my whole Heart,
and make no Reserves, nor will retain
any Allowance of any of my former
Sins, no not of those which seemed
most delightful or serviceable unto me,
and are hardest to part with.

† Rev. 2. 5. I † remember, O Lord, from whence
 I am fallen, and resolve, by thy Help,
 † Psalm 119. 60. to do my first Vows. I will || make
 haste to do them, and not delay to keep
 thy Commandments. I beg no greater
 Mercy than to be found stedfast in thy
 Ways, nor shall account any thing to
 be so great Favours to me, as those
 which serve to keep me in the same. I
 will most heartily thank Thee, O thou
 faithful Guide and Keeper of return-
 ing Souls, if Thou wilt be pleased to
 † Hos. 2. 6. † hedge up my Way with Thorns, or
 with any worldly Difficulties, that
 may keep me from finding my Way to
 my former Vanities. For 'tis the un-
 feigned desire of my Heart, and shall
 be the great endeavour of my Life,
 above all things to keep true to Thee;
 and my chiefest Prayer to Thee is, to
 keep me from falling any more from
 the way of thy Fear, or from forfeit-
 ing thy Mercy.

God, be merciful to me, a returning
 Sinner.

III.

AND having now, by thy Grace,
 these holy Thoughts and Pur-
 poses in my Heart, I earnestly beg of
 Thee,

Thee, O blessed Author and Finisher of all Grace, that I may never lose them. I give my Heart to Thee, and humbly pray, that it may be always in thy Hands, since it is so unconstant in what is Good, and prone to turn aside to what is Evil, when it is in mine own keeping. O Father, keep it stedfast and unalterable in thy Ways.

* *Let it not be inclined to any evil* * *Psalm*
thing, nor lean towards any of my 41. 4.
former Vanities. † *Keep mine Eyes* † *Psalm*
from beholding wickedness, and mine 119. 37.
Ears from listning thereto. Let not
|| *my Lips utter any thing that is ill,* || *Psalm*
nor my feet † move a step in any of the 141. 3.
Paths of Death. But hold my whole † *Prov. 4.*
Spirit, Soul, and Body, in ways of 27.
thy Fear; and continue me under the
comfortable Hopes of thy Favour;
through Jesus Christ my blessed Lord
and only Saviour. *Amen.*

3. *A Profession of the Fruits of Repentance, and the Conditions of Forgiveness.*

I.

I Have sinned grievously, O Lord,
but I am angry at my self for my
Sins, and desire to prevent thy Justice,
and

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and to take Revenge upon my own Head for my Transgressions. And however disposed and easie I was to be drawn aside before, yet now thou hast filled my Heart with such * a godly
 * 2 Cor. 7. 11. Sorrow and Compunction for my Sins, as begets in me a *Vehement Desire*, and *Godly Care*, to sin no more.

By the help of thy Grace, O merciful God, I am ready now † to walk
 † Ezek. 33. 15. in those Statutes which I have formerly transgressed; and to give again whatsoever I have at any time unjustly taken away; and to make full Amends to the uttermost of my Power, for all the Wrong and Damage which I have ever done to any ||. And where, either
 || Particu- larly, &c. by my Example, or by my Counsel
 here name and Perswasion, or by my Importunities,
 Particu- I have tempted others, and drawn
 lars. them into Sin, it shall be the Study and Care of my Life, to make them sensible of the Heinousness and extream Danger thereof, as, through the Blessing of thy Grace, I am, to recover them out of the same ‡.

‡ Here name Particulars, Particu- larly, &c. God be merciful to me, a returning Sinner.

II.

I Am contented, O Holy Father, to submit my self to those who have just Cause to be offended with me, and to use all fair ways of reconciling my self to them, before I hope for Reconciliation and Peace with Thee. * I ^{Particularly, &c.} freely forgive all those that have trespassed against me, and with good Will offer them my Pardon, as I most heartily desire Thine †. And my hearty ^{†Particularly, &c.} Desire and Purpose is, to study doing Good to my Brethren in their Needs, that I may not be held unworthy to receive it from Thee in mine own; and to shew Mercy to others, that I may not be ashamed to ask it for my self; and that the Rigorousness and unrelenting Hardness of my own Dealings towards them, may not deprive me of the favourable Indulgence, and Mercifulness of thy Dealings towards me.

God be merciful to me, and forgive me, a merciful and forgiving Sinner.

III.

I Have no Hope in my self, O gracious Lord, but only in thy Mercy. Nor any Expectation of the same, thro'

thro' my Deservings, but merely thro' thy Blessed Son's Infinite Merits. Nor
 * *Act.* 4. rest my Soul upon any * *other Name*
 12. *given among Men*, whereby thy Justice may be satisfied, and my Sins expiated, but on his alone.

God be merciful to me, a great, but an humble and believing Sinner.

IV.

I Am heartily sorry for all the Sins which I can call to mind, and do yet know my self to have been guilty of, and am fully purposed by thy Grace, as far as I can, to amend them. And I am truly desirous to discover all the rest, which are yet hid from me, that I may be as particularly sorry for the same, and amend them too. And I humbly and earnestly pray Thee, O Father of Mercies, that for Jesus Christ's Sake, Thou wouldest be pleased to accept this my Repentance. Receive it, O Lord, according to the Riches of thy Mercies, and supply whatsoever is wanting therein by the Power of thy Grace: And place me among the Number of those who are truly contrite for all their evil Ways, and whose Repentance has prepared them

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them for the free and full Remission of all their Offences, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*

4. A Prayer for Pardon of Sins.

O Holy and most merciful Father, spare me, thy poor sinful, but repenting Creature. Spare me, good Lord, spare me, and let me not perish in my Sins, now I am heartily troubled and sorry for them; but, thro' thine infinite Mercies, find pardon of the same.

I am a sinful Person, O Lord: But Thou, blessed Jesus, art * the Saviour * ^{I Tim. 1. 15.} of Sinners. And thy coming into the World was † to call Sinners to Repentance. Lord, I come and repent at thy ^{† Matt. 9. 13.} Call; cast not me and my Repentance away from thy Presence.

I have gone astray, and am very defective in my return home, thro' the Frailty of my Flesh. But Thou, gracious Lord, considerest our Frailties. Thou || knowest our frame, and consi- || ^{Psalm 103. 13.} derest whereof we are made. O be not † ^{Psalm 130. 3.} extream to mark mine Offences, nor to exact Rigours in my Repentance of the

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the same ; but for Christ's Sake make me all needful and favourable Allowances.

Now I have found the way to thy Fear, let me find the Comforts of thy

* *Psalms* 51. 17. Mercy. I have a truly * *contrite Heart*,
† *Is.* 66. 2. O Lord, *despise it not*. My Spirit † *is*
‡ *Ec.* 57. 15. *broken, and trembleth at thy Word* ; O

|| *Matth.* 11. 28. Lord, *revive it*. It is || *heavy laden and*
weariest with my Sins ; O my God,

‡ *Psalms* 103. 14. give it Ease from the same. ‡ *Pity me*,
O Father, *as a Father pitieth his own*

Children. Receive me as the offended
* *Luke* 15. Father * *did the returning Prodigal*.

† *ver.* 32. Tho' I † *was lost*, yet now, by the
Blessing of thy Grace, *I am found again*.

|| *v.* 4, 5, 6. O welcome thy || *lost Sheep* when it
returns home ; and let ‡ *there be joy*

‡ *v.* 7, 10. *in Heaven on the Repentance of me, a*
lost Sinner.

* *I John* 1. 17. * *O let the Blood of Jesus cleanse*
me from all my Sins. Let his Inter-

cession for me in thy Presence, make
my Peace, and appease thy Wrath.

Shut not thine Ears against the Voice
of his Blood, nor be deaf to his Me-

diation, but hear him, my Advocate,
for my Pardon. And let me find the

Forgiveness of all my Sins, that thy
troubled and trembling Servant may

have

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have Peace, and that Thou may'st be sought unto, and feared and served by Sinners, who will return unto Thee in hopes of thy Grace and pardoning Mercy, thro' Jesus Christ our Lord and only Saviour. *Amen.*

Two Collects in the Office of Communion.

I.

O Lord, we beseech Thee, mercifully hear our Prayers, and spare all those who confess their Sins unto Thee, that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, thro' Christ our Lord. *Amen.*

II.

O Most mighty God and merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the Death of a Sinner, but that he should rather turn from his Sin and be saved; mercifully forgive me my Trespases; receive and comfort me, who am grieved and wearied with the burden of my Sins. Thy property is always to have Mercy;
to

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to Thee only it appertaineth to forgive Sins. Spare me therefore, good Lord, spare me, whom Thou hast redeemed; enter not into Judgment with thy Servant, who am vile Earth, and a miserable Sinner; but so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults, and so make haste to help me in this World, that I may ever live with Thee in the World to come, thro' Jesus Christ my Lord. Amen.

5. *A Prayer for Peace of Mind, and Comfort upon the same.*

LET me have thy Peace, O gracious Father, and comfort my trembling and broken Heart with the Hopes thereof. Cause me * to hear the Voice of Joy and Gladness, and revive me with the Assurance of thy Love. O that I may be able, from mine own Experience, to speak great Things of thy Readiness to receive and comfort returning Sinners; and thereby draw back others to thy Service, who are still running astray from the same. O that by seeing thy Goodness upon me, † every one that is godly may seek to Thee.

* Psalm
51. 8.

† Psalm
32. 6.

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Thee in their Distress, and find Mercy,
as I have done.

But, Lord, having found thy Mercy
to poor Sinners, let me not abuse it,
or presume upon it. Let me not take
heart to repeat my Sins, because Thou
art ready and glad to grant Forgiveness.
When Thou hast spoke comfortably
to me, make me careful ** to sin no * John 5.*
more, lest a worse thing come upon me ; 14.
but to keep on in all holy and thank-
ful Obedience unto Thee, and never
† *more to return to Folly.* Let the † *Psalm*
Sense of thy Mercies, O my God, 85. 8.
serve no other Use in me, but to en-
courage my Repentance, and to sup-
port me in thy Fear, till I come, at
length, to enjoy thy eternal Favour,
through Jesus Christ my Lord. *Amen.*

*For Peace of Mind, and favourable
Allowances, and Hopes of Mercy,
the Penitent may have more par-
ticular Provisions, if he is desirous
thereof, in the Office for one
troubled in Mind.*

II. Prayers

II. Prayers for Confession of Sin, and Repentance of the same, in one continued Form.

1. *A Form and Confession of Sins, and of Repentance for the same.*

I.

O Almighty and most Righteous Lord, I do here with Grief of Heart, and with Shame and deep Humility, confess unto thy dreadful Majesty, that my Sins are exceeding many and great, and have been frequently repeated.

I have oft-times transgressed out of Ignorance; O that I could not say, Careless Ignorance, under Opportunities of Knowledge; yea, or affected Ignorance, espoused for earthly Ends, against Light and clear Evidence, which was enough to shame and silence me, tho' not to gain and convince me. But I have transgressed oftner out of Negligence, worldly Fear, or Desire, yea, alas! too oft out of presumptuous Wilfulness, condemning the Evil, whilst

whilst I was a doing it, and offending wittingly, and with Checks and Convictions to the contrary *. And these Sins I have been drawn to, against all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Punishments; against all the Rebukes and Strivings of thy Grace, and of my own Conscience, and of other faithful and seasonable Admonishers. And against all mine own Purposes and Engagements deliberately made, and solemnly profess'd, and frequently repeated, that I would offend therein no more.

* Especially, &c.
here mention Particulars.

Lord be merciful to me, a great and wretched Sinner.

II.

BUT Thou, O blessed Jesus, by making thy self a Sin-Offering for us, art come to take away the Sins of all, who truly repent thereof. And, O merciful Lord, tho' my Sins are many and grievous, yet I do not desire to overlook them, but would gladly see and discover them all, that I may penitently bewail and forsake them. And O that no corrupt Passions, nor Love of Worldly or Carnal Interests, may

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may ever bias me, or blind my Eyes from seeing of the same, whilst there is Space left me to repent of them. And as for those Sins which I do know myself to be guilty of, I do not cover, but with Shame confess them. I do not justify nor excuse, but condemn myself for the same.

I stand thereby guilty, O Lord, of highest Disobedience, against the strictest Obligations; of wretched Disingenuity and Unthankfulness, against the most endearing Mercies; and of most stupid Folly, against my own clearest, highest, and most lasting Interests, throwing away thy Favour and future Joys, for empty Shows and Shadows, and a blessed Eternity for Moments of Vanity.

I reflect on all this, O Merciful God, with Bitterness, and with a Spirit wearied with mine own Ways. I see and lament my own Folly, and abhor mine own Vileness on account thereof. I wish with all my Soul, that those Sins had never been done, and would take any Way to undo them, and most earnestly desire, and fully purpose by thy Grace, that I may do so no more.

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God be merciful to me, a Self-condemning and Repenting Sinner.

III.

LORD, I am burden'd and heavy laden with my Sins, O do Thou, who * callest out *to the heavy laden*, to ^{* Matt. 11. 28.} seek Refreshment at thine Hands, give me Ease. I confess them, and desire above all things else, that I may utterly *forsake them*: Let me, according to thy Promise †, *find Mercy*. From mine † ^{Prov. 28. 13.} Heart I forgive all Persons who have offended me, even my bitterest Enemies, and most earnestly intreat Thee, that Thou wouldest forgive them: O do Thou, who † offerest *Forgiveness* to † ^{Matt. 6. 14, 15.} those who are ready to grant it, for Jesus Christ's Sake, forgive me. I repent unfeignedly of all my Sins, and am ready to make all just Amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high Degree, or even the highest of all. O God of all Grace, perfect my Repentance, and accept it, and blot out all my Misdeeds, as thou * engagest to do unto all those, who * ^{Act. 3. 19.} sincerely repent of the same.

I know,

† *Acts* 4. 12. I know, O Blessed Jesus, that † *there*
is no Name but thine, whereby I can
obtain Pardon. And I trust only to
 the Fulness of thy Merits, and to the
 Faithfulness of thy Gracious Promises,
 and to the Abundance of my heavenly
 Father's Mercy and Loving-kindness,
 to me a great and miserable, but an
 humble, contrite, penitent Sinner. For-
 give them all, O Blessed Father, re-
 membring not my Deservings, but the
 Pitiableness of my Weakness, and thy
 dear Son's infinite Merits, and thine
 own boundless Mercies and most pre-
 cious Promises. Let me here have thy
 Peace, and be admitted hereafter to
 stand for ever in thy Presence, for our
 Lord Jesus Christ's Sake. *Amen.*

2. *A shorter Form of Confession, and*
Repentance of the same.

O Almighty and Everliving God!
 I thy sinful wretched Creature,
 do here with Shame and Grief of Heart
 bewail and confess my manifold Sins,
 which either this Day, or at any Time
 heretofore, I have been guilty of against
 thy Divine Majesty, either in Thought,
 Word or Deed; by omitting what I
 ought

ought to have done, or by committing what I ought not to have done; against Thee, my Neighbour, or my self. Sinning in all these Kinds, against thy Mercies, and thy Judgments; thy Spirit, and thy awakening Providences; against my own Vows and Resolutions, yea, and oft-times against the Checks and Calls of my own Conscience; oft-times without any Pretence to palliate them to my self, and always without any to excuse and justify me at thy righteous Bar. And by these ways, O great and dreadful God, am I, who at best am Nothing, become far worse than Nothing, an Object of thy most deserved Wrath and eternal Damnation.

But Thou, O Merciful Father, hast sent thine own only Son into the World, * *to seek and save that which* Luke 19.
was lost; and when once he returns 10.
back, Thou art ready, not only to *receive the Prodigal Son*, but to † *run* † Luke 19.
out and meet him, and rejoice over him. 20, &c.

Lord, I repent of all my Sins from my very Heart, and am ashamed of my self, and grieved that ever I committed them. I earnestly desire to do better for the Time to come, and

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firmly purpose, by thy help, to labour in the same. And I most humbly and heartily implore thy Grace, to keep me always in this Mind, and never to suffer me wilfully to relapse into the Ways of Wickedness again. I am heartily offended with my self, be Thou no longer offended with me. Cleanse away the Guilt of all my Sins, O gracious God, by thy dear Son's most precious Blood, and slay the Power and Dominion of them by his

* *John* 5. Spirit, that * *being made whole, I may*
 14. *sin no more, nor return, after I am*
 † 2 *Pet.* 2. *washed, as † the Dog to his Vomit, or*
 22. *the Sow to her wallowing in the Mire.*
 Grant this, O merciful Father, for thy dear Son, and my only Saviour, Jesus Christ's Sake. *Amen.*

3. *A particular Enumeration of Sins, in a large Form of Confession and Repentance of the same.*

I.

O Lord, most holy and terrible, who art most pure in all thy Ways, and a consuming Fire to all unrelenting Sinners, my manifold and great Transgressions make me both
 ashamed,

ashamed, and afraid to appear before
so holy and just a Majesty.

Lord, how unlike am I to that
Image of thine, wherein at first Thou
madest Man; and how far have all the
Powers of my Soul fallen from what
they should be? My Mind is over-
spread with Blindness and Ignorance,
Folly and false Reasonings, and spends
it self upon Vanity and unprofitable
Thoughts. It is loath to fix upon
good Things, and very apt to forget
them, and to lose that Tenderneſs
and quick Sense of Duty, which should
make thy Laws to reign in me. My
Heart is so averſe to what is good,
and so stubborn and refractory, that
it is hardly brought to resolve upon
those Ways, which my Conscience tells
me are my Duty: and so wavering
and inconstant withal, that when it
doth resolve well, it doth not stick to
it with any Certainty. My Affections
are forward and violent in pursuit of
earthly Things, but very slow to be
engaged in thy Service; and when once
engaged therein, soon weary of the
same.

*Lord, be merciful to me, a miserably
corrupt and depraved Creature.*

II.

AND, besides this proneness of my Nature, O righteous God, to what is bad, to make me still more lowly in my own Sight, I have little Strength of holy Inclination, or obedient Dispositions, which should restrain me from following, and giving way to the same.

O how little is there in my Heart, of that holy Fear, which should withhold me from giving Thee any Offence; of that Love, which should make me imitate thy glorious Excellencies; of that Thankfulness, which should make me return answerably for all thy Mercies; or of that Joy in God, which should turn Religion into a Delight, and make me take all Opportunities of conversing in that Place whilst I live, where I desire to be when I come to die.

I am not duly provident to prevent Temptations; nay, alas! I am too oft delighted in them, and pleased to dwell with them, and love the near Approaches of Sin, and to be put into Opportunities, yea, and sometimes almost the Necessity of Evil-Doing. And
when

when at any time Thou hast thought fit to cast me upon Trials, I have not been sufficiently watchful, active and unwearied in withstanding them. I am easier, O most righteous Lord, in hearkening to my own wicked Lusts, than to the good Motions of thy Holy Spirit, and to the Dictates of a pious Conscience; and hereby have omitted many Duties, and have been led into many sinful Thoughts, and evil or indecent Speeches, and unrighteous Actions, which now I do with Grief lament, and am utterly ashamed of.

Lord, be merciful to me, a frail, naked, and sinful Creature.

III.

HOW seldom have I been, O Holy Father, in devout Reflections? How irreverent, insincere, and lifeless in my Prayers? How careless in observing thy manifold and great Mercies? How hard sometimes to be reconciled to thy Will, and to own the Wisdom and Goodness of thy Orderings? How faint and languid in believing, and relying on thy Promises, when I have stood most in need thereof, and Danger has threatned any

Duties? How fearful to expose my self, in owning of thy injured Name or Cause, and in shewing a Concern and Zeal for thy Service? Nay, how faithless to my own Vows, when I have promised to make up Defects, and to shew greater Care and Watchfulness, in amending these, or any other Offences?

Lord, be merciful unto me, an unbelieving, indevout, and ungodly Creature.

IV.

AND, besides all these Offences against Thee, my God, how many ways have I trespassed against my Brethren also?

In Bargaining, and Acts of Justice, how apt am I to lean to my own Profit, and to press upon my Neighbour's?

In Opportunities of Charity and good Offices, how is my Affection in doing Good streightned, by too quick an Eye to mine own Ease and Interest?

In Conversation, how prone am I to take Opportunities of instilling my own Praise, and of detracting from the Praise of others?

How liable is my Heart to give way

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way to Discontents ; to harbour uncharitable Surmises, yea, sometimes of those who are the proper Objects of Charity, and stand in need of my Relief or Assistance ? To grow impatient, and angry, upon any Provocation, and in such Anger, to utter some indecent, bitter, or reproachful Words, especially to my Inferiors, and to retain such Resentment of their Offences, as renders me either prone to return ill Offices, or, at least, backward to shew Kindness to them, on any fit Occasion, afterwards.

I am still offending, O Almighty Lord, either by uncharitable Provocations, or sinful Compliances, or by Negligence and Remissness in governing my self, or my Dependants ; or by Irreverence and Undutifulness to my Superiors ; or by want of Affection, Fidelity, or due Regard to my Relations ; or by proud Thoughts, or vain-glorious Speeches, or harsh Censures ; or by Lust, Anger, Envy, Peevishness, sinful Fear, mistrustful Care, covetous Desire, or some other inordinate or unlawful Passions ; or by being guilty of some Thoughts, Words, or Actions, which are contrary to thy

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Laws, and to that excellent Pattern of all Virtue, which my dearest Lord has set me to walk by.

Lord, be merciful to me, an unrighteous, selfish, proud, and impatient Creature.

V.

THESE, O most great and just God, and many others, which I am not able to recount, are mine Offences : Which I have committed, several of them ordinarily, others frequently, and all of them, even those which most seldom, yet, alas! too often, either by the Frailty and Violence of my Passions, or by my Ignorance, Negligence or Wilfulness; against all the Endearments of thy Mercies, and the Terror of thy Judgments, and all the Warnings of thy Providence, and the Suggestions of thy Spirit, and the Bonds of my own most solemn Vows and Promises; and against all other Methods of thy preventing, assisting, and recovering Grace, which should have kept me from them. All these my Transgressions testify against me, and my own Conscience accuseth me; and Thou, holy Lord, art an upright Judge, who wilt do Justice,

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thy Pardon. And how the Saviour of the World died to save Sinners, and how Thou art my Father, and I thy Son, in Christ Jesus. Accept me, therefore, good Lord, in thy Beloved: Forgive me freely all that is past, and keep up in me, by thy Spirit, such Vigour of holy Resolution, and such Watchfulness and Circumspection for the Time to come, that I may never return to them again.

I know, O gracious Father, the Falseness of my own Heart, and the Instability of my Spirit. But it is not in my self, but in Thee, that I trust. My Faith is in thine Almighty Aid, which Thou hast bountifully promised, and which thy Son has dearly purchased for us with his most precious Blood. O let that always be my Guard, and then my Sins shall no more prevail over me, but I shall finish my Days in thy Righteousness, and rest at last in thine Everlasting Peace, thro' Jesus Christ my only Saviour and Redeemer.
Amen.

4. *Another particular Enumeration of Sins, and Repentance of the same, in a short Form.*

I.

O Almighty Lord, I thy poor Creature, who am a vile and miserable Sinner, do here in great Humility lament before Thee, and am most heartily ashamed and troubled, for my having lived so long in the World, as thro' thy Mercy I have done, and yet having done so little Good in it, and being still so unfit to leave it, and so little qualified for a better.

I am grieved, O blessed God, for having lived so long a Stranger to Thee, and for my loving and obeying Thee no better, and having no greater Zeal for Thee, since by thy Grace I have been brought to know and fear Thee.

For all my Neglects of thy Service, and for my Insincerity and Unaffectedness in performing it. For all the Lightness and evil Wandrings of my Thoughts in my Prayers, and my great and daily Unthankfulness for thy great and innumerable Mercies; for my Solicitude

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Ignorance about worldly Things, and my Distrust of thy Paternal Care and sure Promises.

For all my Negligence, yea, and Averseness in studying and learning thy holy Will, and all my Remissness and Forgetfulness in doing it, and for all the Defects and Difficulties which I have ever found in suffering and submitting to the same.

For all my corrupt Averseness [and shameful Refusal] to take up thy Cross, and preferring worldly Ease and Interest before a good Conscience; and for having chosen at any time, rather to part with the Way of thy Truth and Righteousness, than to follow Thee, O holy Jesu! in patient and faithful Suffering for the same.

For all my Prophanations of thy sacred Name, by irreverent Use thereof; (* especially by careless and common Swearing; but most of all by the horrible Wickedness of false or faithless Oaths.)

** This to be used or omitted, as the Penitent's need requires.*

For all which, and all other my Offences of this kind, which either I can remember, or have forgotten, Lord, be merciful to me, a contrite Sinner.

II.

I Am troubled, O Lord, for all the Discontentedness which I have ever shewn with my own Condition, and for all the Envy and evil Eye which I have cast upon the happier Lot of other Men. For all the Pride of my Heart, and all the sinful Lightness of my Spirit, and for all my immoderate Love of this World. For all my unclean Thoughts, and unchaste Carriage, and for all the Unthankfulness, or Uncharitableness, or Intemperance, which I have ever shewn in my Use of outward Enjoyments.

For all which, and all my other like Offences, which either I can remember, or have forgotten, Lord, be merciful to me, a contrite Sinner.

III.

I Am heartily sorry, O holy Father, for all my deceitful and insincere Expressions, and feigned or faithless Promises; for my having at any time divulged Secrets which I ought to have concealed; or dissembled Things which I ought openly to have professed; for all my unjust and hard Censures, and
for

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for all my detracting Speeches against any of my Brethren.

For all the Advantage which I have ever taken of the Ignorance, and for all the Sport and Pastime which I have ever made with the Folly and Weakness of my Neighbours. For all my covetous Desires, and all my wrongful Gripings, or hard Dealings towards any, whom I have at any Time been concerned withal. For all the Over-reaching which I may have been guilty of, [in Gaming, or other ways,] and for all the Excesses and Offences of my Recreations.

I lament, O Lord, for all the Countenance which I have given to other Mens Sins, or Compliance with them, or Neglect to reprove the same, when I had an obliging Call so to do. For all the Provocation which I have ever given others; and for all the sinful Passion which I have ever shewn, and opprobrious Speeches which I have ever used, and Ill-will which I have ever retained towards them, when at any Time they have provoked me. For all the ungrounded Jealousies, and evil and uncandid Surmises, and for all the Back-bitings and Evil-speakings,

ings, which I stand guilty of towards any. For all my Deafness to the Cries, or Narrowness of Heart in relieving the Wants of the Poor and Needy.

For all which, and all my other Offences of the like sort, which either I can remember, or have forgotten, Lord, be merciful to me, a contrite Sinner.

IV.

I Humble my self before Thee, O Almighty God, for all my Irreverence, Disloyalty, or Breach of Faith and due Obedience, whereby I have trespassed against those, who have had the Right to reign over me. For having ever offered a deaf or disobedient Ear to my Ghostly Rulers; for all my Undutifulness to my Parents, or Unkindness to my Wife, [*or Husband*], or Remissness in governing my Dependants, and training up all that serve, or are any way subject to me, to fear and serve Thee. For all the evil Thoughts of my Heart, and sinful Words of my Mouth, and unrighteous Actions of my Life, wherein
I have

An Office for the Penitent.

I have grievously offended Thee, either this Day, or at any other times.

For all these, and all other Sins, O Almighty and most Righteous Lord, which either mine own Heart, or Thou, who knowest better than my Heart, seest me to be guilty of, I am sorry at my very Soul, and here humbly confess them before Thee, with Shame and a broken Spirit, and with stedfast Resolution, by thy Grace, to watch and strive against them for the time to come. Where I have wickedly broken thy Statutes, my Study shall be religiously to keep them. And where I have done Wrong to any Person, I am ready and willing, according to the utmost of my Power, to repair the same.

Lord, I repent, increase my Repentance; and, for Jesus Christ's Sake, pardon me a poor repenting Sinner. O let his Blood wash me from all my Sins, and let his Peace rid me of all my Fears, and let his Spirit preserve me from all Relapses. O that having utterly abandoned all my former evil Ways, I may ever henceforward be fixt in thy Fear, and be duly disposed for thine eternal Mercy and Favour,

your, through the Merits of my only Saviour and Redeemer, Jesus Christ. Amen.

Short Prayers and Ejaculations for the Penitent, to use at any time as he sees Cause.

EJACULATIONS.

I Am a sinful Man, O Lord, Luke 5. 8.

And mine Iniquities are gone over my Head, as an heavy burden, they are too heavy for me, Psal. 38. 4.

Lord! carest thou not that I perish? Mark 4. 38.

Jesus, Master, have Mercy upon me, Luke 17. 13.

Thou that camest into the World to save Sinners, 1 Tim. 1. 15.

Be merciful to me a Sinner, Luke 18. 13.

Thou that takest away the Sins of the World, John 1. 29.

And hast abolished and overcome Death, 2 Tim. 1. 10. 1 Cor. 15. 54, 57.

And destroyed him that had the Power of it, Heb. 2. 14.

Deliver

*An Office for the Penitent.**Deliver me from the Body of Sin
and Death, Rom. 7. 24.*

SHORT PRAYERS.

I.

LORD, I am not worthy to lift up my polluted Eyes unto Thee. But whither should a Wretch in Guilt and Misery look, but unto the Fountain of Mercy? Whither, but to a God, whose Mercy is greater than our Wickedness? To a God, whose Property it is to be kind to his Enemies; and whose Patience to bear our Sins, is as great as his Power to punish them; and who had much rather be reconciled to us, than take Vengeance on us? Whither, indeed, but to Thee, O God of all Grace and Comfort, who shewest Mercy on the unworthy, and who art most graciously pleas'd to fit and qualifie them for thy Mercy, that so Thou may'st bountifully confer it on them, for our Lord Jesus Christ's Sake.
Amen.

II.

LORD, under my heavy Load of Guilt and Misery, I address myself unto Thee. But I make no Plea,
but

but for thy Mercy. Nor have any pretence to claim it, O Father of Mercies, but only because I infinitely need it, and because Thou lovest to shew it, and art more ready to look at our Needs, which move thy Pity and Tenderneſs, than at our Deſerts, which cry aloud to Thee for Wrath and Vengeance upon our Heads. And becauſe, unworthy as I am, yet thro' thine inexpressible Love and his, I have a moſt merciful Saviour, who has born all the Punishment of my Sins, to purchase Mercy for me a Sinner, and who now powerfully interceeds with Thee for Mercy for me, if, being weary of my Sins, I turn to seek and serve Thee, through Jeſus Christ my Lord. *Amen.*

III.

AND my Soul, O gracious God, is wearied out, and filled with the Bitterneſs of mine own Ways. I accuse my ſelf, and need no Witneſſes. I condemn my ſelf, and need no other Judge to pronounce me Guilty. I puniſh and afflict my ſelf for all my Sins, that I may prevent thy Juſtice for the ſame. And by thy Grace I
am

An Office for the Penitent.

am resolved to turn from them all, that they may no longer provoke Thee: and, as far as I am able, to repair the Harm which my Brethren have sustained thereby, that they may no longer damnifie, or disturb them. Father, forgive me, for I am heartily sorry for all the Evils which I have done. Forgive all my Sins, for I am fully resolved, by thy Grace, to forsake them. Forgive me, O dear God, for I forgive others, yea, I forgive all. Do not go to exact Punishment of me for my Sins; but extend thy Mercy and Pardon to my true Repentance, for my dearest Lord and only Saviour Jesus Christ's Sake. *Amen.*

IV.

AND having thus utterly renounced my Sins, O Holy Father, I desire, above all things, to partake of thy Righteousness. Having utterly defaced and corrupted my self, I would gladly be new made by Thee. Having hitherto miscarried, whilst I would be in mine own Hands, I desire now to be altogether in Thine. I loath my self, O my dear God, whilst I am without Thee: And whatever else I
lose,

lose, my earnest Prayer is, that I may recover thy Likeness, through Jesus Christ my Lord. *Amen.*

V.

I Know, O gracious Lord, that I cannot receive this, but from Thy self. O therefore be Thou the blessed Giver, and the Gift. I know also, alas! that I am utterly unworthy to have thy divine Image stamped upon my Soul. But I extreamly need it, and I extreamly value it; and such Thou art pleased to account worthy of it. And I dearly love Thee, O God, or else I should not be thus desirous to be like Thee. And Thou lovest to communicate thy Goodness; and whom shouldst Thou imprint and display it upon, but on those who love Thee, and are earnestly desirous of the same?

Hear me, therefore, O my God, and breath into my Heart that Spirit which * *renews us after thine own* * *Eph. 4.*
Image, in Righteousness and true 24.
Holiness. O Thou, who seekest out Sinners to make them Good, do not reject me now when I seek Thee out to make me better. I am poor and
naked,

naked, O fill me with thy Righteousness. My good Thoughts are unconstant and changeable, O fix them by thy Grace. Set up thy Kingdom, O Jesu, in my Heart; for to become thy faithful Servant is more to me, than to have the Empire of this World. Keep me stedfast, O Lord, in serving Thee, till Thou takest me finally to enjoy Thee, through Jesus Christ my blessed Saviour and Redeemer. *Amen.*


VI.

LORD! grant that at all times I may account my Sins, yea, all my Sins, to be my Shame; and make thy Laws, yea, all thy Laws, to be my Rule; and thy blessed Will, to be in every Thing my Choice and Satisfaction. And let thy Promises be my Hope, thy Providence my Guard, thy Grace my Strength, and thy blessed self my Portion, both now and in the End, through Jesus Christ my Saviour and Redeemer. *Amen.*



T H E
 TRIAL and JUDGMENT
 O F T H E
 S O U L :
 O R,

Certain Questions or Articles of Examination, whereby the Penitent himself may try and discover the Safety of his own Spiritual State. Or which the Guide of Souls may make Use of, as he sees Cause, in visiting the Sick, and in giving Absolution to them.

 HEN the Person whose Spiritual Estate is to be enquir'd into is sick, some Questions may be premised, touching his due reception of his Sickness. And these

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these the Minister (when he is the Examiner) may begin after the *Exhortation to the Sick*, in the *Office of Visitation*.

*Questions touching the Sick Persons
due Reception of their Sickness.*

1. Are you perswaded, that your
* Or when present Sickness * is sent unto you by
other Calamity or
Affliction,
name it. Almighty God?

2. Do you believe and acknowledge,
not only his Justice, but also his Kind-
ness therein, as in a Father's Visitation?

And that all which you now suffer,
is far less than you have deserved to
suffer? And that it is all sent for
your Good?

3. Do you therefore submit to it
quietly, and without murmuring, be-
cause he sent it?

4. And do you look up to him for
Assistance and Deliverance, and depend
upon him to take it off again?

5. And are you willing that he
should do this when he pleases, and
contented to wait his Time for it?

6. And do you freely resign your
self up to his Disposall, either to con-
tinue under your Illness, or to recover
out

out of the same, to live or die as he sees fittest for you?

7. Do you study to be as easie as you can, to those who attend or minister about you; and to receive their well-meant Care and Services, kindly and thankfully?

8. Do you now plainly see the Vanity of this World, and of all the Possessions, Pleasures, Pomp and Splendor thereof, which seemed the most tempting and desirable to you in the time of your Health?

And are you fully sensible and convinced now, how little there is in them, and how soon you may be, or are like to be taken from them?

9. Do you desire, therefore, to keep your Heart loose, and taken off from the same? And to fix your Hopes and Desires upon God and heavenly Things, which you will always find an Help at hand, and a solid Comfort in your Need?

10. Will you endeavour by God's Grace, to hold on in this Mind, and still to shew forth the same; if, having by God's Blessing recovered your former Health, you should come to converse again among these worldly Satisfactions,

factions, and be enabled to relish and enjoy them?

* *In the Rubricks before the Absolution in the Office of Visitation of the Sick.*

If that is not done already, I must remind you, as your Case requires I should, and as I am directed and ordered to do by the * Church, to set your worldly Affairs in Order, and to take Care of a just Payment of all you owe, and declare what is owing unto you, and to make such clear Disposal of the worldly Goods you have to leave, as may both discharge your own Conscience, and prevent Disputes, and preserve Peace among your Friends, who shall survive you.

I must also remind you, according to your Ability, to be liberal to the Poor, remembering that what is disposed of this way, is laid out upon your own Soul; and that this giving to them, is laying up Treasures for your self in Heaven.

And after these, the Guide of Souls (or the Penitent himself, if the Sick Man is his own Examiner) may proceed to other Questions for the *Trial of his Estate*, in manner following:

Questions

*Questions for the Penitent, whereby
to try and discover the Safety of their
Spiritual State.*

When you are passed from Death unto Judgment, and stand at the great Day, to be tried before the dreadful Tribunal of Jesus Christ, you will be called to answer to the Searcher of Hearts, and to give an Account of such Points as these.

I.

1. **O**F your Faith, whether you have the Belief or Faith of a Christian.

Whosoever believeth on him shall not perish, but have everlasting Life.

He that believeth on him is not condemned: but he that believeth not, is condemned already, John 3. 15, 18.

The Articles or Points of this Belief, or Christian Faith, are these:

I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was Crucified,

The Trial and Judgment

fied, Dead and Buried, he descended into Hell; the third Day he rose again from the Dead, he ascended into Heaven; and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the Quick and the Dead.

I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting. Amen.

Questions about the Belief of them.

1. **D**O you unfeignedly, and from your Heart, believe the Truth of those Things which are professed in this Creed?

2. Have you any Scruples about any Points thereof, or about any other great Matters of Religion, wherein you are desirous to have Satisfaction?

3. Do you thank God, from your very Soul, that you were born and bred up in this Belief, and do you desire to die in it?

4 Has it been your sincere Care and Study, in the Course of your Life, to order your Actions so, and to be

be so affected with Things, as might shew you were real in this Belief, and were Ruled and Acted by a firm Perswasion of the aforesaid Points?

II.

2. **O**F your *Holy Obedience*, whether you have led the Life, or paid the Duty and new Obedience of a Christian.

If thou wilt enter into Life, keep the Commandments, Matth. 19. 17.

To them who by patient Continuance in well-doing, seek for Glory, eternal Life.

But to them who obey not the Truth, but obey Unrighteousness, Indignation and Wrath upon every Soul that doth evil, Rom. 2. 7, 8, 9.

A brief Recital of the *Holy Laws* and *Duties* which we are to obey.

1. *Duties toward God.*

THIS Holy Obedience you are to pay, in a due and devout Attendance on Prayers, (both Publick and Private) and on Sacraments.

In thankfully owning God's free Bounty, and praising his Goodness,

for all the good Things which you receive by any ways.

In submitting patiently to his Holy Will under any Afflictions, and not grudging at them.

Nor growing impatient for Ease before his Time, because they are of his ordering.

In trusting to him and to his Providence, for supplying you in all your Wants.

And for preserving you from any Dangers, or for delivering you out of them.

And so trusting to him for them, as never to make Use of any Sin for compassing the same; nor to betake your self to any Wickedness, be it what it will, when you have a tempting Opportunity thereby to supply or deliver your self.

In reverencing his holy Name, not using it but with Honour and Respect, not as a light by-word;

Nor ever in common Oaths;

And least of all in false or faithless Oaths.

In reverencing, also, his Word and his Worship, and any Things or Persons devoted to him, or commissioned by him.

2. *Duties*

2. Duties towards our selves.

YOU are to pay it, moreover, in Humility, or by preserving a just sense of your own Faults, Defects, and Weaknesses ;

And not priding your self on account of any outward Things ;

Nor being puffed up by any undue Conceits of your self, or with Contempt of others.

In Chastity, both of the Heart, not suffering the Fancy to fix upon forbidden Objects ; or to please itself in being desirous of, or in contriving for any unlawful Delights.

And also of the Hand, and Tongue, and Ear, and Eye, and of all the outward Actions, which are all to be kept clean of all forbidden and impure Injoyments.

In Temperance about Meats and Drinks.

In Self-denial and Mortification to this World, and in a Readiness to part with any of the Ease, the Interests, or Conveniencies thereof, rather than with the Ways of Truth and Righteousness.

3. Duties towards our Neighbours.

YOU are to pay it likewise, in being just in all your Dealings.

In being content with what is your own, and not coveting, or taking away your Neighbour's Right from him, either by Force or Fraud.

Nor by detaining it when it is unjustly taken, or hindring him of the same.

And by this Neighbour, you are to understand every Man, whether Country-man or Foreigner, of high or low Condition.

In being faithful to all your Promises.

In being true in all your Speeches, deceiving none with false Expressions;

And slandering none with false Aspersions;

Nor detracting from any Person's real Virtues and good Actions.

In all the ways of Charity towards others, especially the Necessitous, giving Alms as you are able, or other charitable Assistance for their Relief.

In Candor, or fair Interpretation of other Mens Words or Actions.

In

In not delighting unnecessarily to publish other Persons Faults, by evil-speaking; but seeking rather to cover or excuse them, as we desire may be done by our own.

In Meekness and Patience under Injuries, not bursting out into Passion, and opprobrious Words upon them.

In Forgiveness of the same, and doing Good for Ill.

In living peaceably your self.

And in studying to preserve Peace among others; not begetting, or cherishing any Misunderstandings between Neighbours, and endeavouring to remove them when you find them.

In Love, and Reverence, and Duty to your Parents:

And, if need be, in succouring and maintaining them.

In constant Loyalty and Obedience to your Rightful Princes, be they good or bad, be they of true or false Religions, and be they Protectors of God's true Worship, or Persecutors thereof.

And in not casting off your Allegiance to them, or levying War against them, on any Pretences or Provocations.

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In reverend Submission and Adherence to Rightful and Faithful Bishops and Pastors of Christ's Church.

In keeping the Bond of Peace, by adhering to their Communion, and flying Schism.

And in keeping to them, at the Head of God's necessary Truths, and in the Ministration of a pure and holy Worship, against others who fall to minister by polluted and corrupt Offices, or set up for Heretical Depravers of the Truth.

And in a faithful Discharge of your Duties in any other Relations, as of Husband and Wife, Master or Servant, or the like, wherein, by the Providence of God, you stand placed with others, and mutually indebted.

Questions concerning our Obedience of these Laws.

1. **H**AS it been the Study and Endeavour of your Life, by God's Help, to perform these fore-cited, and such like Duties, though with the Infirmities of a forgetful and frail Nature?

2. Have

2. Have you berthought your self, according as your Time and Memory will serve you, and call'd to mind your manifold Transgressions and Breaches of any of them?

3. After all the Discoveries which you have made thereof, no doubt but many of your Breaches of the same are still secret; for * *who can tell how oft he hath offended?* And are you truly sorry in the general, for all the rest of those Breaches, which by your Recollection you cannot recover, or call to mind in particular? * Psalm 19. 12.

4. Where you find, that in any of these, or the like Duties, you have hearkned more to wicked and worldly Lusts, than to a good Conscience, and have yielded to transgress; are you now ashamed of your self for having done the same?

Especially for having done so, against both the Majesty and the Mercy of the ever-blessed God, that made you; and of an ever-blessed Saviour, who redeemed you from everlasting Death with his own Blood, and has prepared Joys both endless and unspeakable for you in another World; and of the Holy Spirit of God, who is † *grieved* † *there-* Eph. 4. 30.

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therewith, and whose infinite Love had instill'd better things into you, would you have hearkened to his good Motions?

And against the Sense and Convictions of your own Mind, which knows you ought not to have done so?

And against your own many, most solemn, and repeated Promises to the contrary?

5. Are you now offended with your self, and sorrowful from the Bottom of your Heart, that ever you yielded to commit them? And do you wish with all your Soul, that they never had been done?

6. Do you earnestly desire, that you may never yield to commit them any more, nor consent hereafter to repeat the same?

7. Are you resolved, by the Grace of God, to endeavour so to do for the Time to come, [* if it please him to try you still longer, and to raise you up again?]

* *This
Clause
when the
Person is
Sick.*

8. Do you believe those precious Promises, which God has made us in his Holy Gospel, to assist and help on such obedient Endeavours with his Almighty Spirit and Grace?

And

And are you fully purposed to put forth these obedient Endeavours, in hopes thereof?

9. Are you heartily sorry, that those Endeavours have not been more perfect in you hitherto?

And do you truly desire, that they may still grow more and more?

10. Will you be careful to remember these holy Purposes, as you shall need the same (if by God's Blessing you shall recover from this Sickness?)

And will you take it kindly, and be heartily thankful to any who shall put you in Mind thereof?

11. Is there any particular Sin amongst all these, which lies heavy above the rest upon your Conscience, and for which you yet need, and desire more particular Direction, Comfort, and Absolution?

12. Besides this Repentance, for all your wilful or allowed Breaches of any of these Commandments; are you likewise humbled; and heartily troubled, for any Breaches thereof by Surprise?

Or for any hasty and unconsider'd Stirrings, and first Motions of sinful Lusts?

Or

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Or for rash Words or Censures, or Wandrings in Prayer, and the like?

Though you did not indulge, or antecedently give way to these Breaches, yet are you humbled, and heartily troubled for the same, after once you observe your self to have fallen into them?

Do you earnestly beg God's Pardon thereof?

And are you purposed by his Grace, to watch still against them the best you can, for the Time to come?

III.

3. **Y**OU will be called to give an Account of your *Charity* and *Forgiveness* of others.

If you forgive Men their Trespases, your Heavenly Father will also forgive you.

But if you forgive not Men their Trespases, neither will your Father forgive you your Trespases, Matth. 6. 14, 15.

Questions

Questions about this Forgiveness.

1. **D**O you from your Heart forgive those who have injur'd or offended you, as you expect Forgiveness of your Offences at God's Hands?

2. Do you lay aside all Ill-will, and all Desires and Purposes of Revenge towards them? And are you ready and resolved, by God's Grace, not to shew the same, when it shall lie in your way, either to profit or hurt them?

3. Do you heartily pray, that God would forgive them? And would you be glad to see them made sensible of their Offences, and taking the right way to have God's Pardon of them, rather than to see them suffering for the same?

4. Do you remember any Person in particular, to whom you would have so much told, or signified in your Name?

If so, do you intend, by God's Leave, to have the same signified to them?

Or who shall do it? And when?

IV.

4. **O**F your Reconciliation to your Brethren, and making Restitution after any Wrongs which you have done to them.

If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; Leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift.

Agree with thine Adverſary quickly, whilſt thou art in the way with him, leſt he deliver thee to the Judge, and the Judge to the Executioner, and thou be caſt into Priſon. Verily thou ſhalt by no means come out thence, till thou haſt paid the utmoſt Farthing, Matt. 5. 23, 24, 25, 26.

If the wicked reſtore the Pledge, and give again what he hath robbed, none of his Sins ſhall be mentioned to him, he ſhall ſurely live, and not die, Ezek. 33. 15, 16.

Questions

*Questions about this Reconciliation,
and Restitution, or making just
Amends after Injuries.*

1. **D**O you desire, that all Persons,
whom you have any ways of-
fended, would forgive you?

2. If you know of any who have
had just Cause, either in the way of
Conversation, or of Business, to be
offended with you, and take Things
ill of you, are you ready, where that
is wanting, to appease or remove
their uneasie Remembrance of the
same, by having a Signification of
your Love carried to them, and of
your Desire of their Pardon?

3. Do you call to mind any by
Name, to whom this should have been
done, but hitherto has not been done?
Or to whom you would have it done?

If so, who shall do it? and when?

4. Do you remember any Repara-
tion, or Restitution which you need
to make to any Persons, for any
Wrongs which you have ever done
to them or theirs, either in their
Lives, their Beds, their Goods, or
their good-Name; or by tempting
them

them to sin? and if so, Are you prepared (if that has not been done already) to make them all just and reasonable Amends?

Or would you have any thing more done, than has been done in any of these Cases, where it may be done with more Convenience; and may tend to your further Comfort and Peace?

5. If you have injured any, by tempting and drawing them into Sin, or dangerous Errors, do you truly desire, if that is still needful to be done, that they may be made sensible of their Sins, or Errors, as you are, and so put into the way of Pardon thereof?

6. Or if, as Brethren in Iniquity, and Companions in Sin, you have hardened one another, by sitting at it together, do you desire the same for them? And where you have not done it before, will you endeavour to make them sensible thereof, and seek their Recovery the best you can?

7. Would you have any thing sent to them in your Name, to make them sensible thereof? And if so, when, and by whom?

8. Are you ready to shew Mercy,
as

as you have the extreamest Need to ask it, that *Mercy may rejoice* in your Behalf *against Judgment?*

9. And will you * *break off your Sins* * *Dan. 4.*
by *Alms-Deeds*, according as God has 27.
enabled you, and your *Iniquities* by
giving to the Poor?

If you have been more wanting in it in time past, will you be more careful and liberal therein, for the time to come?

And will you still remember, that you are but *God's Steward* of all your worldly Estate, and must give an Account what you have done out of it for him, as well as what you have done for your self? And will you prepare to give a good Account thereof?

Questions upon the whole.

1. **D**O you believe that Almighty God is ready graciously to pardon all such Believers of the fore-said Articles of the Christian Faith, as truly repent them, in this manner, of all their Sins, and forgive others, and are ready to seek Reconciliation, and satisfy for all Injuries which they have done, and to shew Mercy, and are

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are in Peace and Charity with all their Neighbours ?

2. Do you believe, that he is ready to do this only for the Sake of our Blessed Saviour and Redeemer *Jesus Christ*, and in Regard to the Merits of his Death, who, by his dying on the Cross for our Sins, purchased all this Mercy for all truly Penitent Believers ?

3. Are you truly sensible of his exceeding great Love therein, and from the Bottom of your Heart, are you thankful to him for the same ?

After which Questions, the Guide of Souls, if he is the Asker of them, in visiting the Sick, and dispensing Absolution, [or the Penitent himself, when he is his own Examiner,] may go on to this Effect.

Now know therefore, (a) Brother [or Sister] that altho' you are a Sinner, yet * *Jesus Christ came into the World*

* 1 Tim.
1. 15.

(a) O my Soul, that altho' thou art, &c.
When it is only the Penitent trying himself.

World to save Sinners. Altho' you have been a lost Sinner, yet he is † *come* † *Matt. 18.* to save, and seek after that which was lost. 11.

Altho' you have sinn'd, yet you do not cover your Sins, or justify them; but with Grief of Heart confess them, and condemn your self for the same. And † *if we confess our Sins, he is †* 1 *Joh. 1.* faithful and just to forgive us our Sins. 9.

You confess them to him with a resolved Aversion, and turn away from the same; having, by the Help of his Grace, already forsaken some, and studying and being resolved in Heart to forsake all: And || *whoso* || *Prov. 28.* *confesseth and forsaketh his Sins, shall* 13. *find Mercy.*

If you have sinned against your Brethren, you are ready to submit your self, and seek to reconcile your self to them, and to the utmost of your Power to make them any reasonable Satisfaction. And if a Man has * *first reconciled himself to his* * *Matt. 5.* Brother, he may come to God with a 24. good Heart, and offer his Gift. † *If* † *Ezek 33.* *he hath repented, and given again* 15, 16. *what he hath robbed, his Sin shall not be mentioned.*

Whilst

Whilst with an humble, a contrite, and a returning Heart, you are thus seeking to the Father of Mercies to forgive you your Trespases, you do from your Heart forgive all other Persons, who have sinned against you, † *Matt. 6.* their Trespases. And † *if we forgive*
 14. *Men their Trespases, our heavenly Father will also forgive us.*

As you earnestly seek Mercy, you are ready to show it, and according to your Ability to give Alms to the † *Matt. 5.* Needy. And † *blessed are the merci-*
 7. *ful, for they shall obtain Mercy, || and*
 || *Jam. 2.* *Mercy rejoiceth against Judgment.*
 13.

(b) Upon such Faith, and Repentance, and Satisfaction for Injuries, and

(b) *This, when the Guide of Souls is the Examiner. But when the Penitent is his own Examiner, he may go on from hence, if he pleases, to comfort up his Spirit, and further express his Devotion to Almighty God, by Prayer the 3d, pag. 35. Intituled, A Profession of the Fruits of Repentance, and the Conditions of Forgiveness. And by Prayer the 4th, pag. 39. Intituled, A Prayer for Pardon of Sins. Or, if he is desirous to shorten the Office, he may omit them, and pass on to the Confession of Sins, taken out of the Office for the Communion, and the other Prayers and Sentences which are here set down.*

and shewing Mercy and Forgiveness of others, when they are sincere and right, our most merciful God and Saviour will most graciously forgive us, at the Great Day of Judgment.

And he * *has committed the Ministry* * 2 Cor. 5. 18. *of Reconciliation* to his Ministers, that, upon Appearance of the same, they may declare and deal it out, for the Comfort of such truly faithful and penitent Persons here in this World.

And now, upon this Profession, which you have here made, of this Christian Faith, and Repentance, and Reparation of Injuries, and of Forgiveness of others, and having Charity towards all Persons, and of shewing Mercy to the Miserable, all which you declare is unfeigned, and from the Bottom of your Heart, do you desire from the Mouth of *Christ's* Minister to receive the Benefit of *Absolution*?

Then may the Minister proceed, as he sees fit, to lead the Penitent on in this Form of Confession, taken out of the Office for the Communion.

Almighty

' Almighty God, Father of our
 ' Lord Jesus Christ, Maker of
 ' all Things, Judge of all Men, (a) We
 ' humbly acknowledge and bewail,
 ' *and especially this humble Penitent*
 ' *doth hereby acknowledge and bewail,*
 ' * his manifold Sins and Wickedness,
 ' † Or, She. ' which † he from Time to Time most
 ' grievously hath committed, by
 ' Thought, Word and Deed, against
 ' thy Divine Majesty. Provoking most
 ' justly thy Wrath and Indignation
 ' † Or, Her. ' against † him. || He doth earnestly
 ' || Or, She, ' repent, and is heartily sorry for these
 ' *according* ' his Misdoings. The Remembrance
 ' *as the Per-* ' of them is grievous unto him; the
 ' *son is.* ' Burden of them is intolerable. Have
 ' Mercy upon him, have Mercy upon
 ' him, most merciful Father. For thy
 ' Son, our Lord Jesus Christ's Sake,
 ' forgive him all that is past, and
 ' grant that he may ever hereafter
 ' serve and please Thee in Newness of
 ' Life, to the Honour and Glory of
 ' thy Name, thro' Jesus Christ our
 ' Lord. *Amen.* *And*

(a) Or, *I acknowledge and bewail*, when the Penitent is his own Examiner.

And then pronounce the *Absolution* following.

A Almighty God, our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them, that with hearty Repentance, and true Faith turn unto him; have Mercy upon you (b), pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, thro' Jesus Christ our Lord. Amen.

Or, instead of this Form of *Absolution*, if he think that fitter, he may use the Form in the Visitation of the Sick.

OUR Lord Jesus Christ, who hath left Power to his Church to absolve all Sinners, who truly repent and believe in him, of his great Mercy forgive thee thine Offences: And by his
E Autho-

(b) When the Penitent examines himself, he may repeat this on his Knees, and say me, and my, for them and you.

The Trial and Judgment

Authority committed to me, I absolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which, the Minister (c) may go on with the *Collect* that follows the *Absolution* in the *Office of the Visitation of the Sick*.

O Most Merciful God, who according to the Multitude of thy Mercies dost so put away the Sins of those who truly repent, that thou remembrest them no more; open thine Eye of Mercy upon this thy Servant, who most earnestly desireth Pardon and Forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the Fraud and Malice of the Devil, or by his own carnal Will and Frailness: Preserve and continue this [* Sick] Member,

(c) Or the Person himself, when he is his own Examiner, making such Changes in this, and the following Prayers, of *me* for *him*, *mine* for *his*, &c. as are requisite when one speaks not of another, but of himself.

* The Sick, as likewise the following Words within the Hooks [] must be omitted

Member, in the Unity of the Church; consider his Contrition, accept his Tears, [assuage his Pain, as shall seem to thee most expedient for him.] And forasmuch as he putteth his full Trust in thy Mercy, impute not unto him his former Sins; but strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, take him unto thy Favour, thro' the Merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

And if the Penitent is visited as a sick Person, he may then use the Psalm after it.

In thee, O Lord, have I put my Trust, let me never be put to Confusion: but rid me, &c.

But else, instead thereof, he may use these Sentences and Prayers.

Sentences after the Absolution, in the Communion Service.

† Hear what comfortable Words our

E 2

Sa-

ted when this Office is used in time of Health.

† Or, hear, O my Soul, when the Penitent examines himself.

The Trial and Judgment

Saviour Christ saith, unto all that truly turn unto him.

Come unto me, all that travel and are heavy laden, and I will refresh you, Matt. 11. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe on him should not perish, but have everlasting Life, Joh. 3. 16.

Hear also what St. Paul saith.

This is a true Saying, and worthy of all Men to be received, that Jesus Christ came into the World to save Sinners, 1 Tim. 1. 15.

Hear also what St. John saith.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 Joh. 2. 1.

In the Visitation of the Sick.

O Saviour of the World, who by thy Cross and precious Blood hast redeemed us, save this thy servant, and help him, we humbly intreat thee, O Lord. Amen.

In

In the Communion.

SPare him, O Lord, who hath confessed his Sins unto thee, that he, whose Conscience by Sin was accused, by thy merciful Pardon may be absolved, through Jesus Christ our Lord. Amen.

The Collect for the 21st Sunday after Trinity.

GRant, we beseech Thee, merciful Lord, to this thy Servant, and to all thy faithful People, Pardon and Peace, that they may be cleansed from all their Sins, and serve thee with a quiet Mind, through Jesus Christ our Lord. Amen.

In the Visitation of the Sick.

‘ **T**HE Almighty Lord, who is
‘ a most strong Tower to all
‘ them that put their Trust in him, to
‘ whom all Things in Heaven, and
‘ Earth, and under the Earth, do bow
‘ and obey; be now and evermore
‘ thy Defence, and make thee know
‘ and feel, that there is none other

The Trial and Judgment

' Name under Heaven given to Man,
 ' in whom, and through whom, thou
 ' mayest receive Health and Salvation,
 ' but only the Name of our Lord
 ' Jesus Christ. *Amen.*

' Unto God's gracious Mercy and
 ' Protection we commit thee. The
 ' Lord bless thee, and keep thee. The
 ' Lord make his Face to shine upon
 ' thee, and be gracious unto thee.
 ' The Lord lift up his Countenance
 ' upon thee, and give thee Peace, both
 ' now and evermore. *Amen.*

' And the Peace of God, which
 ' passeth all Understanding, keep your
 ' Heart and Mind in the Knowledge
 ' and Love of God, and of his Son
 ' Jesus Christ our Lord, and the Bles-
 ' sing of God Almighty, the Father,
 ' the Son, and the Holy Ghost, be
 ' with you, and remain in you always.
 ' *Amen.*

After all this is done, I would put
 the Penitent in Mind of one Thing,
viz. That the *Holy Communion* is still
 a further and principal Means, to
 settle and secure, both the Pardon
 and the Peace of his Soul. The Re-
 ceiving it from the Hands of God's
 autho-

authorized Minister, acting therein by God's Appointment, and in God's Name, is the most effectual *Absolution*, and one of the best Assurances and Seals of Pardon. The *Cup*, which he gives the Penitent to *Drink* from God, is * *Christ's Blood for the Remission of* Matt. 26. 28. *Sins*, or the Remission of Sins which he purchased by the shedding of his Blood. And the Method of the Church in the Restauration of Penitents, was to finish and consummate their Reconciliation, by giving them the *Holy Communion*. For † *as oft as Sins are remitted or absolved in the Church, they receive Christ's Body, that the Remission of Sins which is granted may be conveyed by his Blood*, says St. *Ambrose*.

And therefore the sick Penitent, when he has received the foregoing Absolution, would provide well for the Peace and Comfort of his Soul, if, after some Respite to recover his
E 4 Strength,

† *Ita quotiescunque peccata donantur, corporis ejus sacramentum sumimus, ut per Sanguinem ejus fiat peccatorum remissio, Ambros. de Pœnit. l. 2. c. 3.*

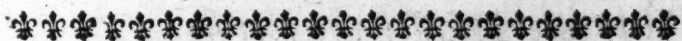
Strength, or at some convenient time soon after, when he sees most fit, he would consummate his Absolution by receiving the Blessed Sacrament.

And other Penitents, after the Use of this Office, would do well and wisely to do the same, as soon after as conveniently they can.





A N
OFFICE
FOR ONE
Troubled in Mind.



SCRIPTURES.

Pfal. 103. v. 8, to 19.	}	Pfal. 130.
Ezek. 18. v. 21, to the end		Ez. 33. v.
Luke 15.		11, to 20.

1. For Profession of Trouble.



*Am poor and needy, and my
Heart is wounded within me,
Pfal. 119. 22.*

*Mine Iniquities have taken
E 5 bold*

An Office for one

hold upon me, so that I am not able to look up: they are more than the Hairs of my Head, therefore my Heart faileth me, Psal. 40. 12.

Thou writest bitter things against me, and makest me to possess the Iniquities of my Youth, Job 13. 26.

Lord, why castest thou off my Soul? why hidest thou thy face from me?

The Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit: The Terrors of God do set themselves in array against me, Job 6. 4.

Thy fierce wrath goeth over me: thy terrors have cut me off.

While I suffer thy terrors, I am distracted, Psal. 88. 14, 15, 16.

2. Grounds of Comfort.

1. From the Mercifulness of God.

WILT thou break a Leaf driven to and fro? and wilt thou pursue the dry Stubble? Job 13. 25.

Will the Lord cast off for ever? and will he be favourable no more?

Is his Mercy clean gone for ever? doth his Promise fail for evermore?

Hath

*Hath God forgotten to be gracious?
has he in Anger shut up his tender
Mercies?*

*And I said, this is my Infirmity:
but I will remember the Tears of the
right Hand of the most High.*

*I will remember the Works of the
Lord, surely I will remember thy
Wonders of old, Psal. 77. 7, 8, 9, 10, 11.*

*Thou hast always been a God forgiv-
ing Iniquity, Transgression, and Sin,
Exod. 34. 6, 7.*

*The Lord is merciful and gracious,
he will not always chide, neither will
he keep his Anger for ever, Psal. 103.
8, 9.*

*Who is a God like unto thee, that
pardoneth Iniquity? He retaineth not
his Anger for ever, because he de-
lighteth in Mercy, Matt. 7. 18.*

2. From Promises to the Penitent.

WHEN the wicked Man turneth
away from his Wickedness that
he hath committed, and doth that which
is lawful and right, he shall save his
Soul alive.

*Because he considereth, and turneth
away from his Transgressions that he
hath*

hath committed, he shall surely live, he shall not die.

Repent therefore, and turn your selves from all your Transgressions, so Iniquity shall not be your Ruine, Ezek. 18. 27, 28, 30.

As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his way and live, turn ye, turn ye from your evil ways, for why will you die? Ezek. 33. 11.

Go, and sin no more, then will not I condemn thee, John 8. 11.

Come unto me all ye that labour, and are heavy laden, and I will give you Rest, Matt. 11. 28.

This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am Chief, 1 Tim. 1. 15.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 Joh. 2. 1, 2.

The Blood of Jesus Christ his Son, cleanseth us from all Sin, 1 Joh. 1. 7.

There is therefore now no Condemnation to them which are in Christ Jesus,

*Jesus, who walk not after the Flesh,
but after the Spirit, Rom. 8. 1.*

3. From the Compassionateness of our
High-Priest.

THE Lord pitieth those that fear
him, like as a Father pitieth his
own Children.

For he knows our Infirmities, he
remembreth that we are Dust, Psal.
103. 13, 14.

We have not an High Priest, which
cannot be touched with the Feeling of
our Infirmities; but was in all points
tempted like as we are, yet without
Sin, Heb. 4. 15.

He was made like unto his Brethren,
that he might be a merciful and faith-
ful High Priest.

For in that he himself hath suffered,
being tempted, he is able to succour
them that are Tempted, Heb. 2. 17, 18.

He can have Compassion on (or rea-
sonably bear, as in the Margin, with)
the Ignorant, and those that are out of
the way, Heb. 5. 2.

He will not break the bruised Reed,
nor quench the smoking Flax, Isa. 43. 3.

3. The Acceptableness of an humble Spirit.

THE humble Publican stood afar off, would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner!

I tell you this Man went down to his House justified, rather than the other: for every one that Exalteth himself shall be abased, and he that Humbleth himself shall be exalted, Luke 18. 13, 14.

To this Man will I look, even to him that is Poor, and of a contrite Spirit, and trembleth at my word, Isa. 66. 2.

I dwell with him that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones, Isa. 57. 15.

He healeth the broken in Heart, and bindeth up their Wounds, Psal. 147. 3.

4. Of Peace, and Hope, and Joy in God.

PPeace I leave with you, my Peace I give unto you, John 14. 27.

These things have I spoken unto you, that in me you might have Peace, Joh. 16. 33.

Herein is our Love made Perfect, that we may have Boldness in the Day of Judgment.

Perfect Love casteth out Fear, because Fear hath Torment, 1 Joh. 4. 17, 18.

Let all those that seek thee, rejoice and be glad in thee, Psal. 40. 16.

The Fruit of the Spirit is Joy, Peace, Gal. 5. 22.

The Kingdom of God is Righteousness, and Peace, and Joy in the Holy Ghost, Rom. 14. 17.

Finally, my Brethren, rejoice in the Lord, Phil. 3. 1.

Rejoice in the Lord always, and again I say rejoice.

In every Thing, by Prayer and Supplication, with Thanksgiving, let your Request be made known unto God.

And the Peace of God, which passeth all Understanding, shall keep your Hearts

An Office for one

Hearts and Minds through Christ Jesus,
Phil. 4. 6, 7.

*Now the God of Hope fill you with
all Joy and Peace in believing, that ye
may abound in Hope, through the Power
of the Holy Ghost, Rom. 15. 13.*

*Shew the same Diligence, every one
of you, to the full Assurance of Hope
unto the end.*

*Which Hope have as an Anchor of
the Soul, both sure and stedfast, Heb.
6. 11, 19.*

Rejoice in Hope, Rom. 12. 12.

Be sober, and hope to the end, 1 Pet.

1. 13.

Love his appearing, 2 Tim. 4. 8.

*Looking for, and hastning unto the
coming of the Day of God, 2 Pet. 3. 12.*

*Come, Lord Jesus, come quickly, Rev.
22. 20.*

*Glory be to the Father, and to the
Son, &c.*

5. An Hymn of Thanksgiving, after
one is delivered from Trouble of
Mind.

THE bruised Reed, O Lord, thou
hast not broke, nor quenched the
smoaking Flax, Matt. 12. 20.

Thou

Thou hast restored unto me the joy of thy Salvation, and upheld me with thy free Spirit.

Thou hast made me to hear of Joy and Gladness, that the Bones which thou hadst broken may rejoice, Psalm 51. 8, 12.

I said, I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found, Psal. 32. 5, 6.

Depart from me all ye workers of Iniquity; for the Lord hath heard the Voice of my weeping.

The Lord hath heard my Supplication, the Lord will receive my Prayer, Psalm 6. 8, 9.

He will regard the Prayer of the destitute, and not despise their Prayer.

And this shall be written for the Generation to come; and the People which shall be created shall praise the Lord, Psalm 102. 17, 18.

Glory be to the Father, and to the Son, &c.

PRAY-

P R A Y E R S.

I. *A general Prayer for one troubled in Mind.*

O Righteous Lord, thy Justice hath brought me to reap the bitter Fruits of my own evil
 * *Job 13.* Ways, and * *to possess mine Iniquities.*
 26. *My Sins, at length, have taken hold upon me, and thou writest bitter things*
 † *Psal. 38.* against me, and thy † *fierce Wrath*
 15, 16. *goeth over me. Thy Terrors do even*
distract my Thoughts, my Spirit is
quite broken within me by reason there-
 ‖ *Psal. 40.* of, ‖ *and my Heart faileth me.*

12. But, O gracious God, tho' I be troubled and cast down, let me not fall, I humbly intreat Thee, into utter Despair. Whillt I live, let me not forego the Hopes of thy Mercy, nor the Care of my own Return to my Duty. When I groan under my Burdens, make me to flee unto Thee for Ease. When I am terrified with my former Sins, let me make haste to forsake the same, and labour diligently
 to

to set my Soul safe by new Obedience. When I am struck with the Sting of my own Guilts, enable me, O Jesu, to look up to thy Cross, and to the Merits thereof, and to rest my Heart upon the same by true Repentance. When I am most mistrustful of my self, let me not mistrust Thee, nor call in Question any comfortable Promises of thy free Grace and Mercy.

O Father, let thy Smiting reclaim and amend me, and then let thy Comforts revive me. Let thy dear Son's most precious Blood expiate all my Sins, and let his Grace cure them. And instead of these most just and deserved Terrors, wherewith Thou now takest Vengeance for the same: Lord, let me have thy Mercy to forgive my Sins, and cause me to hear the Voice of Peace, to quiet and comfort my amazed Conscience, for my only Saviour and Redeemer Jesus Christ's Sake. *Amen.*

A Prayer for the same, out of the Office of the Visitation of the Sick.

O Blessed Lord, the Father of Mercies, and the God of all Comforts,
I be-

I beseech Thee look down in Pity and Compassion upon me thy afflicted Servant. Thou writest bitter Things against me, and makest me to possess my former Iniquities; thy Wrath lieth hard upon me, and my Soul is full of Trouble. But, O merciful God, who hast written thy Holy Word for our Learning, that we through Patience and Comfort of thy Holy Scriptures might have Hope; give me a right Understanding of my self, and of thy Threats and Promises, that I may neither cast away my Confidence in Thee, nor place it any where but in Thee. Give me Strength against all my Temptations, and heal all my Distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not up thy tender Mercies in Displeasure; but make me to bear of Joy and Gladness, that the Bones which Thou hast broken may rejoice. Deliver me from Fear of the Enemy, and lift up the Light of thy Countenance upon me, and give me Peace, through the Merits and Mediation of Jesus Christ our Lord. Amen.

Collect for the 21st Sunday after
Trinity.

GRant, I beseech Thee, merciful
Lord, to me and all thy faith-
ful People, Pardon and Peace, that
we may be cleansed from all our Sins,
and serve Thee with a quiet Mind,
through Jesus Christ our Lord. Amen.

Prayers for particular Graces.

1. *Prayers for a Sense of Sins, with-
out Despair of Mercy to pardon
them, or of Grace to cure them.*

I.

O Almighty Lord, make me truly
and deeply humble for my Sins,
and fully sensible of my own Vileness.
Never suffer me so far to lose my
Fears, as to grow conceited of my
self, or careless of my Duty; nor so
far to presume upon thy Mercy and
Pardon, when I truly repent of the
same, as to cast off a true Dread and
Terror of thy Justice, if I should revolt
and return to them again.

But

But deliver me, O my God, from all such Abjectedness, as, instead of setting me further off from my Sins, is fit only to keep me a surer Prisoner under them. And whilst I retain so much Fear and Lowliness, as will keep up holy Care and Watchfulness, grant that I may retain so much Hope too, as will encourage and strengthen holy Endeavours, and afford Peace.

And therefore, O my dear Lord, when I think the worst of my self, let me not proceed to a Belief, that I am past all Bounds of being pardoned by thy Mercy, or of being made better by thy Grace. Let me not once imagine when I am fallen, either that it is in vain for me to endeavour to rise again; or if by thy Help I should rise, that there is no Hope of my being forgiven.

But when I am most jealous of my self, let me be confident of Thee. And, together with an humble Sense and Fear of my Sins, enable me to keep up a sure Hope of thy Promises, and a strict Care of my own Repentance, and a comfortable Persuasion of thy gracious Acceptance thereof, for our Lord Jesus Christ's Sake. *Amen.*

II.

KEEP me always sensible, O God, that as thou art most justly angered at my Sins, so thou art most easie to be appeased, and reconciled by my true Repentance. And that thou art not more offended with me, whilst I lie down in my Folly; than thou wilt be delighted with me, when, with the *Penitent Prodigal*, I shall have come to my self, and returned to my Duty. Let me never forget, that * *there is Joy in Heaven over every* * *Luke 15.*
Sinner that repenteth; and that when-
soever a Sinner turneth away from his
Iniquity, he shall be sure to find Mercy
with Thee, thro' the Merits and Me-
diation of Jesus Christ our Lord. Amen.

2. *A Prayer for Hopes of Mercy, and
of Grace to encourage Repentance.*

MY Heart, O Almighty Lord, is full of Trouble, and ought to be so, whilst it is fond of Sin: But let not my Sorrow settle into a Neglect of Cure, nor my Fear grow up into Despair. When I think ill of my self, let me not fall, O most gracious

cious Father, to think ill of Thee :
And after I have grievously affronted
thy Majesty, as I have, alas ! thro' all
the Course of my Life, let me not come
now at last to affront and exclude thy
Mercy.

My Sins, O Lord, are many and
great : But my sweet Saviour's Me-
rits, and thy Mercies, are infinitely
greater. And the Guilt thereof is
not too great for thy Mercy to par-
don, nor my Proneness to repeat the
same, too great for thy Mercy to over-
come. And therefore, O dear God,
tho' by my former evil Life, I have
thrown off my Innocence ; give me
not up therewith to throw away the
Thoughts of my own Repentance, nor
the Hopes of thy gracious Acceptance.
Let me not shut that Gate of Mercy
upon my self by Despair, which Thou
hast set open for every truly contrite
Sinner ; nor neglect, by true Repent-
ance, to enter in at the same.

* *Psalm*

130. 4.

* *There is Mercy with Thee, O*
God, that Thou may'lt be appeased :
And therefore there shall be Repent-
ance with me, and in Hopes of thy
Mercy, *Thou shalt be feared.* Tho' I
have fall'n, yet, by thy Grace, I will
not

not rest under my Fall; nor despair of thy Mercy when I am risen; nor of Strength, by thy Grace, to rise up again. But setting my Heart to fear Thee, I desire to rest my Soul on the sure Hopes of thy Spirit, to perfect my sincere Endeavours; and on the sure Hopes of thy Mercy, to pardon mine Offences, for the Merits of thy dear Son, and my only Saviour and Redeemer Jesus Christ. *Amen.*

3. *A Prayer setting forth the Grounds of Hope thereof.*

O Father of Mercies, be thou my Support and Stay under all this Heaviness and Dejection of my Spirit: And let not thy Mercy, or my Faith fail me, when all things else do.

Tho' at present thou art angry with me: yet, O Lord, † *thou retainest not* † *Anger for ever, because thou delightest in Mercy.* *Mic. 7. 18.* O resume thy beloved Property towards me, and laying aside thy fierce Wrath, shew Pity on me.

Tho' I am a wicked, and a wretched Creature, yet thou art a Merciful God. * *Thou art a God forgiving* * *Iniquity, forgive that which lies so* *Exod. 34. 6, 7.*
F heavy

|| 1 Tim. i. heavy upon me. || *Thou art the Sa-
 15. viour of Sinners, save me who am a
 most grievous Sinner, and let me not
 perish in my Sins.*

Thy Mercies, O gracious Father,
 have been wonderful towards the
 greatest Offenders; such as thy Servant
David, who was guilty of *Adultery*
 and *Murder*; and *Peter*, who *forswore*
himself, and *denied his Master*; and
Saul, who *Persecuted* and *made Ha-
 vock of the Church*; yea, and even
 those wicked *Jews* who *murdered* and
Crucified the Son of God himself: and
 they were never shut against any Sin-
 ners, who turned to Thee with true
 Repentance. O then let not me des-
 pair of that Pardon, which was never
 yet deny'd to any truly contrite Heart
 in my Condition. Let not me ima-
 gine, that thou, who art infinite in
 Mercies, hast less Mercy in store when
 I need, than thou hadst for the Needs
 of others. Or that thou, who art a
 ‡ 1 Pet. i. tender Father towards all, and ‡ *Judg-
 17. est without respect of Persons*, wilt
 deny that Mercy to my true Repent-
 ance, which, according to thy gracious
 Promises, thou didst extend to theirs.

I know,

I know, O God, that I have deserved the severest Punishments: But thy Mercy dealeth not with us according to our Deserts. And as my Sins have deserved Punishment, so Thou, O blessed Jesus, hast deserved my Pardon of the same.

Thou † *art the Propitiation for our* † 1 Joh. 2.
*Sins: And thy * Blood cleanseth us* * 2.
from all Sin. O let me not mistrust 1 Joh. 1.
the Sufficiency of thy Sacrifice, to 7.
atone for all mine Offences, which
expiates the Sins of the whole World.
|| *If any Man sin, thou art his Advo-* || 1 Joh. 2.
cate with the Father: And let not me 1.
imagine that thou canst ever move
in vain; or that, whilst thou art ready,
yea, sure to intercede in the Cause
of every other contrite Sinner, thou
wilt be silent, and sit still in mine.

Holy Father, have Mercy on me.
Sweet Jesu, cleanse and save me. Wash
away the Stain of my Sins, and speak
Peace to my affrighted Conscience, and
revive and comfort up my broken
Heart: that I may live a Monument
of thy Mercy, and a Comfort to poor
Penitents and broken Spirits, who
shall hereafter be upheld thereby, and
hope for like Mercy in their Dejection,

as thou shalt have graciously shewed to me in mine, for my Blessed Saviour and Redeemer Jesus Christ's Sake. Amen.

4. *Prayers for Mercy, and (a) favourable Allowances, in trying our Services.*

I.

BE not extream, O Lord, in marking what I have done amiss, nor deal strictly and rigorously with me; but judge of all my Ways with Mercy. *Thou * knowest our Frame, and*
** Psalm 103. 14. considerest how weak and frail it is:*
 O make gracious Allowances for all the pitiable Frailties, and Forgetfulness thereof.

In pleading my Cause, O blessed Jesu, shew thy self † a merciful High
 † Heb. 2. 17. & c. 4. Priest, who canst bear in reason with
 15. & c. 5. our Ignorance and Errors, and canst
 2. be

(a) For clearer Information about these favourable Allowances, the Devout Petitioner may consult *The Practical Believer: or, the Articles of the Apostles Creed, drawn out to form a true Christian's Heart and Practice*, Part 2. Chap. 4. And, *The Measures of Christian Obedience*, Parts the 4th and 5th.

be touched with the Feeling of our Infirmities. Stand not upon Rigours in discussing my poor Services, nor reject any good Beginnings of thy Grace in my returning Heart. ‡ Quench not ‡ Isa. 42.3. the smoking Flax, but by the gentle Breathings of thy Holy Spirit, quicken it into a pure Flame: Nor break the bruised Reed, but in tender Care and Pity bind it up.

Examine all my Ways and Weaknesses, O my God, with the indulgent and compassionate Abatements of a Father. Judge me, O Lord, with the Mercy and Gentleness of a Saviour. Try me with the Favour of one that died for me, and seeks at any rate, if it may be done justly and reasonably, to save, not to condemn me.

Be such a Judge, O blessed Jesu, as will not strain Things to my Prejudice, but that seeks, as far as it may be done with any Fairness, to make the best of my Cause. A Judge, that is ready to make the most of my well-meant and sincere Services, and to supply their Wants and Imperfections, by a gracious Acceptance. And to make the least of my Errors and

Miscarriages, admitting, and making the uttermost of any thing, which can with Truth and Reason be offered in Abatement or Excuse thereof.

Judge me, O merciful God, with such Condescensions of Love and Mercy and with such Mixtures of Favour and Equity, as may give poor Sinners, who know they labour under manifold Defects and Frailties, Cause to hope in Thee, and Comfort to appear before Thee. With such, as may make them look up to Thee with *Peace* and *Joy*, and long * *for thy Coming*; and support them under all the Trials and Sorrows of this troublesome World, with a comfortable Confidence of being received at last into thine everlasting Kingdom, thro' the Merits and Mediation of Jesus Christ our Lord. *Amen.*

* 2 Pet. 3.

12.

Rev. 22.

20.

II.

LORD, tho' I am still offending Thee, yet I dearly love Thee. I can never take Pleasure in my self, but when I think I have pleased Thee. Nay, I hate my self for it, as often as I find I have offended Thee. And I bear Thee a Child's obedient Regard and Reverence, tho' alas! with
too

too much of the Alloy and Mixture of a Child's Folly and Forgetfulness.

Look upon mine Offences therefore, I humbly intreat Thee, O Father, as the Offences of one who loves Thee above all things. Look upon them as the Slips of one, whose Heart, nevertheless, is bent upon thy Fear, and devoted to thy Service: But who pays Thee this Service under a Load of human Infirmities, and much Frailty of the Flesh. Who at one Time is drowsy, at another unwary; who is forgetful in many Things, and hasty and inconsiderate in more; who naturally grows weary and remiss, when Trials return often, or continue long; and whose unconstant Temper is too often dull and listless, when it needs to be most active and vigorous; and supine and inadvertent, when it should be most circumspect, and stand most strictly upon its Guard.

But thro' all this Cloud of mine Infirmities, be Thou pleased, O gracious Lord, to look to my Love and Devotedness to thy Laws: and mercifully accept my Love, and pity my Weaknesses. O thou who madest me, consider and pity my Frailty. O

† Heb. 4. thou who † hast bore our Infirmities,
 15. tho' without Sin, in thy self, have
 Compassion on them in me. Bear
 with them, O Lord, as with the Fai-
 lures and Forgetfulnesses of a sincerely
 affectionate and devoted, tho' of a
 very frail and heedless Servant. Bear
 with them, O Father, as with the
 Errors and Oversights of a loving
 and dutiful, tho' of a very weak, and
 frail, and simple Child. And let me
 have thy Grace to help and guard me
 against them, as well as thy Mercy to
 pity and pardon them, for my dearest
 Lord and Saviour Jesus Christ's Sake.
Amen.

5. *A Prayer for a clear and settled
 Judgment of our selves, and of
 what may establish us in Peace.*

O God, the Giver of all wise
 Thoughts, and the Light of
 those that sit in Darkness, send forth
 the Light of thy Spirit into my Heart,
 and scatter those Clouds of Fear and
 Ignorance, which have been gathering,
 and settling themselves upon it. Rid
 me of all Confusedness of Thoughts;
 and clear up my Mind with just and
 due

due Apprehensions, both of Thee, and of my self. And fix and stablish me, O Lord, in right Judgments, that when by thy Grace I am once well resolved in Things belonging to my Peace, I may not be soon shaken in Mind, or easily removed from the same, by any returns of ill-grounded and distemper'd Fears, and melancholy Suggestions.

Remove from me, if it may please Thee, O merciful Father, any Disorders of a distemper'd Body, that make me unstable in those just Persuasions of thy Grace and Mercy, which should do me good; or that do any otherways cast a Mist before my troubled Spirit. Suffer not my Fears for my Sins to increase so far, as, instead of being a Help to carry me out of them, to prove a Snare to detain me in them, and to hinder me from putting forth my self to do my Duty, by holding me under an unprofitable Sorrow, and tempting me to despair of Mercy.

Lord, fill me plenteously with all those Graces of thy Holy Spirit, which must recommend my Soul to Thee: and with such Comforts of the same,

as may sweeten Religion to me, and carry me, instead of spending my self in fruitless Complaints, to put forth real Endeavours of doing Thee Honour and Service, and to lay out my self in ways of thy Glory, and of mine own everlasting Peace, through Jesus Christ my Lord. *Amen.*

6. *A Prayer for Recommendation of our humble Fears to God's merciful Acceptance.*

* *Psal.* 50.

3.

BUT * *tho' I am afraid, yet, O my God, I trust in Thee.* My Fears and Mistrusts are only of my self, and of the Worthlessness and Unacceptableness of mine own Services, or of the Insufficiency, or Insincerity of my own Repentance; but are not at all a Mistrust of thy Promises, or of the Certainty of thy Mercy towards all true penitent Sinners.

And let not this Lowliness in mine own Eyes, O merciful Lord, hinder me from being acceptable in thine. Look graciously upon me, as Thou
 † *Luke* 18. didst upon the poor *Publican*, tho' † I
 13, 14. *stand afar off*, and dare only call for Mercy at a Distance, and not lift up
 so

*so much as my Eyes to Heaven. || Look || Isa. 66.
upon me, who have a contrite Heart, ^{2.} & ^{c.}
and despise not; who am poor, and ^{57.} 15.
tremble at thy Word, and according to
thy Promise, dwell with me, and re-
ceive my Spirit.*

Lord, ‡ *I humble my self before ‡ Jam. 4.
Thee, do thou take me up. I humble 10.
my self justly, but do thou take me
up in Mercy. And all my Comforts
will I ever most thankfully ascribe to
the Praise of thy free Bounty and
Grace, through the Merits of my bles-
sed Saviour and Redeemer Jesus Christ.
Amen.*

*7. Prayers for Peace, and Hope, and
Joy in God.*

I.

O Blessed Lord, grant that I may
both do thy holy Will, and take
Delight in doing it; and have the
Comfort, as well as the Guidance of
thy Grace. Grant me even now to
taste the Pleasures, as well as hereafter
to reap the Profits of thy Service, that
I may both go on therein more chear-
fully my self, and may also recommend
the same unto others, by shewing a
com-

comfortable and joyful Spirit in Performance thereof.

O that no hard or unjust Thoughts of Thee may embitter Religion to me. O that no Mistrusts of thy merciful Acceptance, may either discourage the Course of my sincere Obedience, or deprive me of the Comforts of the same. Whilst I am labouring sincerely to serve Thee, give me the Comfort of Hope, that Thou dost accept me, and let me find the ways
 * *Prov.* 3. * of Righteousness to be ways of
^{17.}
Psal. 119. Peace, both now and in the end,
^{156.}
Pf. 33.37. through Jesus Christ my Lord. Amen.

II.

LORD, let thy Holy Spirit work
 † *Gal.* 5. in me † Joy and Peace, together
^{22.} with Faith and Righteousness, and other
 ‖ *Rom.* 14. of its blessed Fruits. Set up ‖ thy
^{17.} Kingdom in my Heart, as in Righteousness, so in Peace and Joy in the
 † *Phil.* 3.1. Holy Ghost. Teach me † to rejoice in
 † *4.* 4. 7. the Lord; yea, to rejoice in him always. Let perfect Love, when it encreaseth Obedience and chearful Reverence,
 * *Joh.* 4.17. * cast out all tormenting Fears; and let the Peace of God which passeth all Understanding, keep my Heart and
 Mind,

Mind, yea, keep it so sure, that Doubtfulness or Despair may never be able to possess themselves thereof any more.

Make my Heart to *hope in God*; yea, † to *abound in Hope through the* † *Rom. 15:*
Power of the Holy Ghost. To * *give* * ^{13.}
Diligence to the full Assurance of Hope, * *Heb. 6.*
 and that *even to the end.* O that I
 may have this comfortable Hope of
 thy Mercies, *as an Anchor of the Soul*
both sure and stedfast, and may never
 be driven from the same, by any Storms
 or Troubles of this World.

Yea, grant, O Lord, that I may
 † *rejoice in Hope,* and † *be filled with* † *Rom. 12.*
all Joy and Peace in believing. That † ^{12.}
 I may || *look for thy glorious Appear-* † *Rom. 15.*
ance, and love it, and with Desire || ^{13.}
haste it on. And that in all my Tri- || *2 Tim. 4.*
 als here, I may bear up my self with ^{8.}
 the comfortable Expectation of the ² *Pet. 3.*
 same, till at length thou shalt merci- ^{12.}
 fully accomplish my Hope, and turn
 it into a blessed and everlasting Fruition and Enjoyment, for my dearest Lord and Saviour Jesus Christ's Sake.
Amen.

The Person in Trouble, may likewise use the Prayers in the Office for Penitents, intituled, A Profession of

of the Fruits of Repentance, and the Conditions of Forgiveness, p. 35. *for the quieting of his Mind. And the two Prayers following, for Pardon of Sins, and for Peace of Mind, and Comfort upon the same, as he sees Cause.*

8. *A Prayer against perplexing Doubts and Scruples.*

O Merciful Lord, keep me under such an holy Fear, as will make me careful not to trust in false ways, nor to swerve from my Duty when I know it. But remove from me perplexing Doubts, and Unresolvedness about the same, which will either hinder me from doing it at all, or make me do it heavily and with a troubled Mind. Let me not indulge them, as true Tenderness of Spirit, and Fruits of thy Grace; but labour against them, as my spiritual Diseases, or as Satan's Temptations.

Lord, let not me be still disputing what thy Holy Will is, when I should be doing it; or endlessly doubtful and disturbed to find thy Ways, when I should be walking in them; and ever irresolute,

irresolute, and still scrupulously deliberating, when I am called out to Action.

Let me not want Knowledge of my Duty, so as to disobey Thee blindly and securely: Nor true Tenderness of Conscience, so as to venture on some Things which really offend Thee, without Remorse, because they seem little to my carnal and corrupt Thoughts, or are little accounted of by others.

But after once I have been duly instructed therein, and am tenderly sensible of the same, cause me to be fixed and firmly settled in what I know, and to give up my self afterwards chearfully to perform it; not scrupulously to debate anew, and endlessly examine on every Occasion, whether I may safely and acceptably do it or no.

O my God, let Faith and Knowledge direct my Steps, and let Joy and Peace accompany them. Whatever else thou leavest me ignorant of, let me be clear and well resolved about thy Ways, and careful with all Uprightness to walk therein. Let me not miss here of finding and doing my Duty, nor at last of thy eternal Mercy, thro' Jesus Christ my Lord. *Amen.*

9. *A Prayer against prophane Mistrust
of divine Truths, and blasphemous
Thoughts.*

O Most gracious God, who by the Power of thy Spirit, art only able to cure the Sicknes, and to overcome the Unrulines of mine; protect me, I humbly and earnestly intreat Thee, against all prophane Doubts and Mistrusts of thy Truths, and against all blasphemous Thoughts and Suggestions about divine Things, which either mine own melancholy Fancy, or the busy and wicked Adversary, are ready to represent and suggest to me.

Never suffer them, O God, to stagger or weaken my Faith, nor to hinder or clog my Practice, nor, if thou please, by their wearisome Conflicts, to be a Pain and Burden to my Life. Preserve me, not only from the Sin, but, if it may seem good to thy Fatherly Wisdom, from the Temptation too, and from the Trouble and Sorrow of them.

But if it be thy blessed Will to continue these prophane and terrifying Thoughts for my Trial and Humiliation;

tion; Lord, make me sensible, and comfort my disturbed Heart with the Sense thereof, that it will not be imputed as a Sin to me to be tempted therewith, but to yield to the Temptation. And that in thy Sight, I am not guilty of the same, whilst I neither believe them, nor give Place to them; not altering or abating, either my Faith, or my Practice thereupon. And that they are the Enemy's Sin, who, to try and tempt me, studiously and wickedly suggests them; not mine, who, instead of hearkening thereto, and complying therewith, immediately resist them as soon as I perceive them, and cast them out with Horror and Indignation.

And O that during this Trial, I may learn to depend entirely upon Thee, without whom I can do nothing. That as often as these prophane Thoughts are thrown into my Mind, I may find Grace to overcome them, and without the least Allowance or Delay to throw them out again. And that I may learn to bear with my self, and to shew Patience under them, as under every other Affliction and Trial of thy Ordering. Trusting to thy
Grace

Grace to assist me, and to thy Mercy to accept me, whilst I am humbly labouring under the same; and to thy Goodness to rid me of them in thy due Time, for my dear Lord and only Saviour Jesus Christ's Sake. *Amen.*

10. *A Thanksgiving for Satisfaction and Comfort, after one has been troubled in mind.*

O Merciful Lord, Thou hast caused the Light to shine out of the midst of Darkness, and given me Order and Clearness, for my former Confusedness of Thoughts, and settled my trembling and troubled Spirit in Rest and Peace. Thy Grace has comfortably resolved and enlightened me about thy Ways, and set me free from my entangling Scruples, and rid me of my dejecting and disquieting Fears, by comfortable Hopes of thy free Mercies in Christ Jesus.

Blessed be thy Love, O gracious Father, for sending me such seasonable Helps, and suitable Instructors, who by clear Representations of Things, have happily removed my Fears and Ignorance. And blessed be thy Grace,
for

for opening my Heart and Eyes, and enlightening and quieting my Spirit, by their Means. But above all, blessed be thy Goodness, for giving us such sweet Promises of Favour and Mercy in Jesus Christ, as may give poor Sinners Ease of Heart, and humble Confidence in Thee.

And, O do Thou, who hast now most graciously spoken Peace unto my Soul, maintain and keep up clear Knowledge, and unswerving Righteousness in the same, that it relapse not into Guilt and Fear, nor be clogg'd and disquieted by Doubts and Scruples any more. Make me satisfied and settled in a right Understanding of all good Things, and careful in the Observance of them. And let not any busy Workings of the Adversary, or of my own Melancholy, make me unnecessarily mistrustful, or suspicious, or unduly jealous, either of Thee, or of my self. Let me not be fickle and soon alter'd, in my Persuasions of thy Love, or in my Purposes of thy Service. But fix my Heart in Thoughts of Righteousness, and in the Blessings and Comfort of Joy and Peace, for our Lord Jesus Christ's Sake. *Amen.*

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A N
O F F I C E
F O R

Prisoners for Crimes,

Together with another for

Prisoners for Debt.

C O N T A I N I N G

Both Proper Directions, and Proper Prayers and Devotions, for each of their Needs and Circumstances.

By *JOHN KETTLEWELL*, B.D.
Late Presbyter of the Church of *England*.

L O N D O N:

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OFFICE

Printers for Crimes





A N
ADVERTISEMENT
TO THE
READER.



IT is thought necessary to assure the *Publick*, That the following Treatise is a *genuine Piece* of that Reverend Author, whose Name it bears; 'twas left finish'd under his own Hand, and may serve as a fresh Proof of that *true Christian Zeal* which inflamed his Mind, and extended his Concern, to the Necessities of those miserable
G 2 Wretches,

Wretches, who are confined to Prisons for *CRIMES* and *DEBT*.

Such afflicting Circumstances naturally incline Men to Consideration, the want whereof is for the most part the true Cause of all their Misfortunes; but since it is as impossible to make that undone, that is once done, as it is to call back Time; the only Remedy that is left for the returning Sinner, is to make all those Reparations to God and Man, which his particular Case will admit of: Now to this Purpose he is here furnish'd with Variety of Directions, both how to begin and compleat his Repentance, and with Variety of Devotions to implore the Assistance of that Grace, which is so necessary in order to his Recovery.

There has been so little writ upon this important Subject, that I persuade my self the Publication of it will be very grateful to all good Men, who rejoice at any Means that are used to rescue Captives from the Slavery of Satan: Besides, the accurate Management of the Argument, will

to the Reader.

will recommend it to the Approbation of the most judicious.

Composures of *Devotion*, when perfect in their Kind, I think may very well be ranked among some of the difficult Performances in *Divinity*; since they require not only Propriety and Decency of Expression, but a mature Judgment, spiritualized Affections, and a most comprehensive Knowledge of all Christian Duties, to render them compleat; that while the Mind is stor'd with Rules to make a sound Judgment, the Will may be determined to the Choice of what is Just, and all the Faculties wing'd to the swiftest Prosecution of it.

How far this *Devout Office* answers that Character, must be left to the World to judge; but the Talent our *Pious* and *Learned Author* had that Way is so well known, that I need say no more to satisfy the Reader, than to assure him this is of a Piece with what he has already published in that kind.

God grant that it may attain that End which he aimed at in this and all his other Writings, which was the Service of his blessed Master, and the Salvation of those Souls which were redeemed by his most precious Blood; *that they may both perceive and know those Things which they ought to do, and may have Grace and Power faithfully to fulfil the same.* AMEN.

March 8. 1696-7.
Black-Heath.

Nelson.



TO



TO THE READER.

Reader,



THE Case of poor Prisoners, both for Crimes, and also for Debt, is very lamentable and uncomfortable, with relation to their Bodies; but more with relation to their most precious Souls. And I think it a good Piece of Charity to direct them, how in their most dangerous Circumstances they may, however, set their Souls safe, and also provide for their Bodily Straits; making them as easy and advantageous to them, yea, and I add really as safe too, as their Case admits to make them.

But when such Helps are provided for them, these miserable Persons are neither like to inquire after them, nor be at any Charge to buy them for themselves. And therefore another Sort of Charity will still be wanting to their

Relief, and that is, the Charity of some pious Persons, to distribute such Helps among Prisoners, and put them into their Hands. And when compassionate and charitable Persons, do not Visit Prisons themselves, methinks such of them as are of Ability, should not think much to send such Visitants and Companions as these among them.

I have prepared this little Piece to be sent Abroad, both to Furnish them with particular Directions, and also with particular Prayers, for their several Needs and hard Circumstances. And I hope God will from Time to Time stir up the Spirit of some or other of his devout and charitable Servants in several Counties, to send some of these Pieces (or others which they like better) to be distributed some due Time before the Assizes in their Neighbouring Prisons. By God's Blessing they may help to save many Souls by this means; at least they will greatly benefit, and recommend their own to his Mercy, who sets not so much by any Charity, as by that of Converting Sinners from the Error of their Ways.




Brief Directions
FOR
PRISONERS
FOR
CRIMES.



I. Special Directions for Prisoners for Crimes.

CHAP. I.

How to Behave and Employ themselves, after Commitment, and before the Trial.

I.  S soon as you are Committed to the Prison, begin seriously to consider, and resolve within your self, how to spend your Time there.

Special Directions for

Do not once fancy, that you must lie shut out there from all Business, and condemned to a State of Idleness. But set your self with all your Might, to mind the *one thing necessary*, viz. The great Work of Repentance, and making your Peace with Almighty God: And know assuredly, that this will cut out Work enough for you, and of more Comfort and Profit to your Soul, than any other Employments which you have formerly been used to.

And do not think of leaving this most necessary and important Work for an after-Game, and that it will be time enough to fall to it after you have received Sentence of Condemnation. For this shews, that you do not yet think Repentance to be the Work of a Living, but only of a Condemn'd and Dying Person; and that if you could have any Hopes to live on, you would reserve your self, and are resolved to sin on. And when you come to it with this Mind, you are never like to do much Good in the way of Repentance; nor is it like to do much Good to you. Besides, the Review and Amendment of a whole Life, and making your Peace with God and Men after a long Course

Course of Provocations against both, if it be done as it should be, is a Work of more Time, and Difficulty, and Thoughtfulness, than you are aware of.

And after Sentence is once passed upon them, the wretched Criminals oftentimes are either so dejected with their Misfortunes, or so distracted with Terrors, that their Minds are not capable to be any thing near so composed, intent, and thoughtful, as the Work of Repentance requires; or to make half so much Use as they should of that little Time which is left them. Not to put them in mind likewise, that considerable Parts even of that little Time will be snatched away from this Grand Business, to be taken up in Farewel Visits, some of Business, others of Love and Kindness, and in other Avocations and Interruptions, which both the noisy and incommodious State of Prisoners, and the Condition of Persons taking a deliberate Leave of this World, must expect to meet with.

As soon therefore as you are shut up from others, fall to converse with your self, and call your own Heart and Ways to Remembrance. And apply
your

Special Directions for

your self with Seriousness to think of leaving this World, and of giving a strict Account to the dreadful Judge of Heaven and Earth, of all the Good or Evil which you did whilst you lived in it, and of the many Things which you need to amend, and have to do, to make your Peace with God, before you leave it.

First, Fix your Thoughts on Heaven and Hell, and look upon them as most real and certain Things, and as States of utmost Joy or Grief, and of endless Continuance. They who will not believe that there is an Hell, shall surely feel it: And when, by feeling the most exquisite Pains thereof, they come to be convinced to their Cost that there is one; they shall be for ever incapable, either to bear it, or to get out of it. Who can abide the raging Torture of Fire and Flames, and † *Dwell with Everlasting Burnings?* Who can endure to be perpetually gnawed, and pierced to the quick, with the Worm of Conscience, always accusing and tormenting him, and eating through his Spirit? To lie down in a Bed of Sorrow, yea, and which he has madly chosen, and obstinately sought out for him-

† *Isa* 33.
14.

himself: Where there is nothing but Anguish without Abatement, and Horror without Hope; and wherein there neither is, nor can be the least Glimpse of the Divine Mercy, but inexorable Justice comes armed with Power, to heap on such Plagues, as an Almighty God can inflict, and an immortal Sinner can suffer, for evermore.

And assure your self, that this will surely be the just Wages of the Crime for which you are made a Prisoner, and the unavoidable End of your mispent Life, unless you employ that little Space of Time, which you have yet remaining, to prevent the same, by true Repentance, and making of your Peace with God before you die.

Being therefore without Delay to survey your past Life, and to repent of all that needs Repentance;

Read over your Baptismal Vow in the Church-Catechism, upon the Engagement and Undertaking whereof, God admitted you to the Hopes of his Mercy, and Eternal Life in Christ Jesus; and attentively bethink your self how you have kept it. And read over your Duty to God and to your Neighbour, and at every Particular of each

each of them, propose to your self, and consider how you have performed the same. And this will shew you what Commandments you have broken, and what Sins you have to bewail and amend, that you may recover God's Favour, and prevent the Torments of Eternal Fire.

And having thus discover'd what your Sins and Offences are, which expose you to God's Wrath, set your self instantly to humble your Soul for them before him, that so you may be fit for his Mercy. With hearty Self-Abasement, and Condemnation of your self for the same, acknowledge before him your own Baseness, and abominable Unthankfulness, and wretched Folly therein. And fix in your Heart the firmest Purposes of Amendment thereof, as seeing assuredly, that there is no other way, either of shewing your Duty, your Love, or Thankfulness to God, or of saving your self from everlasting Misery.

And having thus considerately, and fully purposed this Amendment within your self, and that of all the several Sins which you find you have been guilty of, faithfully promise him, that
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by his Help you will amend them. And beg his Grace to fix you in this Purpose, and to enable you, as Occasion is offer'd, to perform it. And then humbly and earnestly beg his Pardon for all your Sins, for Jesus Christ's Sake. And every Day afterwards, as it comes, apply your self with utmost Care and Diligence, to make good your Work, and perform these Promises, considering, that it is the honest Keepers of Promises, who are to claim the Benefits of them; and therefore in all the Opportunities you meet with afterwards, you must be strictly mindful, according to your Promise, to do better, in all those Points wherein you had done amiss before.

And as for all Wrong and Damage, which you have done to any by your Transgressions, especially by this for which you are now a Prisoner; resolve within your self to make them full Satisfaction if you are able; or else, to make them as much Satisfaction as you can, and to beg their Pardon, and their Prayers to God to pardon you, for the rest. And contrive how to do this, and have things in a Readiness, that it may be done effectually and without Delay,

Delay, as soon as ever it may be prudent and convenient to do it; providing at the same time against Casualties, that whatever happens to you, it may not be finally dropt and be undone. And give out such general Intimations before, of your true Repentance and fixt Intentions, of doing Justice according to your Ability, to all who have suffer'd by you, as may be safe for you, and something of Satisfaction to them, in the mean time. And look on this Reparation for Wrongs, as a thing that must take Place of any Provisions, which you would desire to make for your self, or your Family, out of your worldly Goods; and that it is a necessary Course, to prevent God's future Wrath, and to clear your Conscience.

In this great Work, of posing, and purging of your Conscience, and perfecting the Course of your Restitution and Repentance, and expressing your Heart thereupon to Almighty God, you will have great Need of, and may receive much comfortable Assistance and Benefit, from godly Directions, and Forms of Prayers fitted for this Purpose. And if you are not otherwise provided therewith, your Needs herein
may

may be supplied by a small Book, intituled, *A Companion for the Penitent*, wherein is *An Office for the Penitent to carry on their Reconciliation with God: And a Trial or Judgment of the Soul, to discover the Safety of their Spiritual Estate*, &c. lately Printed.

And during all the Time, which God shall spare you after your Commitment, to attend this Grand Business, make pious Books your Companions, which you may converse with as often, and as much as you please, and always with great Comfort and Advantage to your self; and discreet and religious Friends likewise, if you have any such who will come at you. For their Discourses and devout Breathings, will be like gentle Blowing on dying Embers, and help to kindle any Sparks of Virtue and Goodness that lie dormant in you. They will call forth your penitential Relentings, and increase them, and bring you by Use to take Comfort therein, and direct you how to carry on the same. Especially if you have a wise and faithful Guide of Souls for your Friend; prize his Visits, and make the most of them, and prepare your self still to receive both Direction
and

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and Warmth from his Lips. And be free in opening your self to him, and in begging his Judgment and Direction, upon all the great Passages of your Life, and the present Conduct of your Repentance, how you are to order it so, as that you may be most sure of making your Peace with Almighty God. And be careful to receive his Directions with Thankfulness, and to follow them with Care.

And this way of spending your Time, in transacting and perfecting your Repentance and Peace with God, let me again beseech you to look upon, not only as an incident, to fall in now and then, but as your Work and Business in Prison. And be sure to keep your self to it, as much as your Spirit will bear. Remembring, that you have a great Work to do, and no Time to throw away. That if you fail or fall short therein, you are irreparably undone for ever. And that there is great Danger of your Failing, unless you shew such an early, watchful, and incessant Care, as I advise you to. That you have been desperately foolish, as well as wicked, in throwing away the former Days of your Life, and therefore

fore should now seek to redeem them, and to be double diligent in the good Husbanding and Religious Improvement of that small Shred thereof which still remains.

Take not therefore more than needs of your precious Time, especially not any great Portions, from this most necessary and salutary Employment, to attend unprofitable Visits, or to throw away in Idleness. But by no means spend any Portions thereof, in that Cure, and Diversion of Cares, which alas! is too often the Refuge of imprison'd Malefactors, *viz.* Wine, and Jollity, and prophane and loose Conversation. Go no more into such Society, than you would into an infected Room: But shun it as you would do the Plague, or as you would do Persons who are throwing Fire-balls among combustible Stuff, and spreading endless Ruine.

And in this Course, wait for the Sessions or Assizes, and continue thus to employ your self till your Trial comes.

C H A P. II.

*How to behave and employ
themselves, in order to, and at,
their Trial.*

AND then in the next Place, as to what concerns your Trial, look up to God as your only Deliverer, to bring you off there. All Trials in human Courts, are of uncertain Issue. Even the Innocent have Cause to fear, and the Guilty much more. For there Men stand or fall, by the Understanding and Dispositions of Judges and Juries. And their Hearts and Minds are in no Hand but God's, who turns and governs them as he pleases. Their Verdicts and Sentences in Trials, are influenced and determined, either in Favour of the Prisoners, or Against them, according as some things are offer'd in Evidence, or others omitted, which are apt most to affect them in their several ways of Reasoning and Believing, and sway most with them. And tho' these particular Suggestions
or

or Omissions in Evidence, whereon the Judgment thereof is like to turn, seem Accidents to us, and were not foreseen nor dreamed of by the Prisoners; yet are they all wise Orderings and Providences in God; so that in the Verdict brought in thereupon, we have what he pleases.

If you do escape therefore at all, lay down this beforehand within your self, and be both attent and fixt in the Belief thereof, that it is he alone who must send you Deliverance. And if your Deliverance must come from thence, direct your Eyes to him from whom your Help comes, and place all your Confidence in his kind and watchful Providence: And when you trust to him for Deliverance, seek for it with earnest Prayers, and beg a longer Respite in this World if he pleases. But withal, seek this with Resignation to his holy Will, humbly submitting to his Justice, if he think fit to bring you to deserved Punishment for this Offence, for an Example to terrifie others; and praying, that whatever Vengeance he exacts for your Crimes here, he would by no means extend his Wrath further; but for
Christ

Special Directions for

Christ Jesus's Sake spare your Soul hereafter.

And thus you see, that the religious Spending of your Time, which I have advised you to, is really the best way you can take to prepare for your Trial, and to deliver you from the Sentence of Death here, as well as of Damnation hereafter. For if God, and his most undeserved Care and kind Providence, must be your Deliverer; these religious Exercises, which are the surest Way to gain God, must be the surest Ways of Deliverance; and they have most Hope to escape the Danger, who have done most and taken the best Care to secure his Favour.

If you have any Matters to order relating to this World, do them, as much as you are able, before your Trial comes on, and leave them not to be cared after Sentence of Condemnation is past upon you. For all your Time after that, will have Care and Work enough of its own, and should therefore be kept as free from all other Interruptions as it can.

When you are going to your Trial, go first to your Prayers, and put your self into God's Hands, and beg his
Assist-

Assistance. Desire that his Grace and Holy Spirit may govern all your Carriage, and all your Answers there, and prepare your Heart to express your self with Wisdom, and Uprightness, and the Hearts of Judges and Juries to receive the same with Favour and Tenderneſs. Remembring, that both *the Preparations of the Heart* in him who needs and asks Favour, and *the Answer of the Tongue* in those who are either to grant or deny it, is from the Lord, Prov. 16. 1.

When you are brought upon your Trial, I think you may safely make the Legal Plea of, Not Guilty: For tho' you are Guilty in Reality, yet you are not Guilty in the Eye of the Law, till you are Legally found to be so. And when the Law asks you this, I conceive you may answer, not according to your Real, but your Legal Guiltineſs, being innocent in Legal Estimate till you are Convicted. For 'tis the Humanity and Equity of our Law, as I take it, not to require Criminals, especially in Capital Cases, to Accuse themselves, which would be very unnatural, and casting off all Tenderneſs and due Regard to human Weak-

Weakness. But whatever they are in Truth, it allows them to put their Guilt upon the Proof, by Pleading *Not Guilty*, that where they cannot voluntarily publish themselves, and glory in a Fact as Confessors, they may be Convicted thereof by due Proof as Criminals, and brought to suffer Punishment for the same, as common Humanity allows Punishments should be suffered against their Wills. Yea further, to manifest its Moderation and Disposition to Clemency in this Case, after they have thus put their Guiltiness upon the Proof, the Form and Voice of the Court is, to pray them *a Good Deliverance*.

And having put your self upon the Trial of this Plea, you may say such things in your own Favour, as you can say truly. But seek not for Safety in Lies, and Falsification of Things against your own Knowledge; denying what you know to be True, to save your self, or positively Affirming what really you do not know, or perhaps know to be otherwise. Much less seek it in mischievous Lies, to cast your Faults on others, and either bring innocent Men under Suspicion, and into Dan-

Dangers, or make other guilty Persons guilty of more than really they are : For this is to give God fresh Provocations, and back an old Sin by a new one, and to forsake him when you stand in the greatest need of him, which is the readiest Way to forfeit both his Peace hereafter, and his Preservation here, and utterly to lose both him and your self too.

Trust your Life therefore in his Hands, by keeping your Defence thereof within the Bounds of Truth and Justice : This is a great Trial of your Faith : But 'tis a Trial which you have wickedly brought your self into. And under the same, it is necessary for you thus to approve your Faith, in his Mercy and Care of you. You have no Faith in him left, or none that he will accept of, if you forsake him and his Ways in this difficult Case, and fly to Sin to save your self. But if you can trust wholly to his Providence, and not at all to evil Ways, and have Faith to contain your self within your Duty under the Hazard of your Life, this noble Faith will be a mighty Endearment, and of great Account in his Eyes ; nothing ever recommending

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Special Directions for

poor Sinners more to God, than Faith doth, when it keeps them innocent and obedient in such hard Trials.

And therefore set your self resolutely to act this great, and most concerning Part well, and to approve your Faith in him when it is tried. And look upon this trusting of your self to him, to be the wisest way of saving your Life, as well as of preserving your Innocence. For if you are preserved at all, as I say, you must owe your Preservation above all things to his watchful Care and kind Providence. And if you must receive your Life from his Hand, seek to him for it, and trust him with it; and by no means leave him, to seek out other unlawful Helps, which will be like to deceive you in this World, and are certainly the Way to destroy you afterwards, in that which is to come.

And when you have heard your Accusers, and have been heard to make as wise a Defence as you could make for your self with Truth and Justice, lift up your Heart to God when you are taken from the Bar, and humbly and devoutly commit the Event of all to him. And pray that
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he will be pleased to order it in Favour to you, waiting with Patience and Resignation of Spirit, to see how he will dispose the Hearts of Judges and Juries to deal with you.

If you are Acquitted, give him the Praise thereof, and receive it with utmost Devotion and Thankfulness. But if you are brought in Guilty, and Condemn'd, humbly submit your self, and own the Justice of your Sentence: And give Glory to God, by justifying his Providence, which has recompenced your high Crimes with a deserved Vengeance; and by justifying his lawful Ministers, who bear the Sword in his Place, and use it at any Time upon such Criminals as you are, confessing freely that 'tis used now in your Case, for the Punishment and Terror of evil-doers.

C H A P. III.

How to behave and employ themselves after Sentence of Condemnation, and at the Time of Execution.

AND after you have received Sentence, set your self to lose none of those precious Moments of Time which are left you, but to make the wisest and carefulest Use thereof which you can, in preparing for Death. You are to discharge this great and last Part of Dying but once, Oh! therefore take Care to do it well. You can rectify or amend nothing after, Oh! then labour as much as in you lies, to make all sure, and set all straight before. Finish all your intended Acts of Restitution, and repeat anew all your former Acts of Repentance, and add Earnestness and Vigour to them, and perfect what is defective therein, and send them up to God in continual Strains and Breathings of Devotion, either short and

and occasional Ejaculations, or more set and solemn Prayers. And to consummate your Repentance, and to comfort up your Spirit with the Pledges of God's Love and Peace, take Care before you die to receive the Holy Communion, after you have endeavoured the best you can to fit your self for it, and to satisfy the Holy Man who administers it to you, of your Fitness for the same. And if you can often have the Blessing of a prudent and pious Minister's Direction in that disconsolate Time, prize it highly, and improve it diligently, and take such further Ways for the securing of your Peace, and quieting of your Conscience, as in his Discretion he shall direct you to.

And when you are brought from Prison to Execution, own the Justice of your Sentence: Profess your Abhorrence and true Repentance of the Crime which you die for, and of all your other Sins. Declare the Satisfaction you have made, or would make, were you able to all you have wronged. Beg all Persons to forgive you, who have suffered by you in any kind, and all who have ever learnt any Ill

Special Directions for

from your Acquaintance and Example. Declare that you do from your Heart forgive all Persons, and that you bear not the least Ill-will against any of your Prosecutors, or the Judges and Juries, who were concerned in bringing you to Justice. And when you make this Protestation of Forgiveness and Good-Will to them, be sure nothing fall from you, that may bring the Sincerity thereof into Question. And therefore take diligent Care, not to shew any uneasie Remembrance and Resentment, of the Evils or Injuries which you have suffer'd, but only of those which you your self have done: And to keep your last Breath from being an hurtful Blast upon any Persons, and your dying Words from casting out Darts, and leaving a Sting in your Enemies; remembring, that you are to leave the World, and come to Execution, not as a wild Beast, fighting with your Foes, and pushing and goreing; but as a Lamb, meekly submitting, as your blessed Saviour did, tho' he had no real Guilt, but was perfectly innocent, who suffered the worst things without aggravating them, or being angry at them, and
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on the Cross spake nothing of his bitter Enemies, but to excuse them, and pray for them.

And having thus testified your godly Sorrow for your Sins, desire all the By-standers to learn of you Repentance, (tho' by no means to delay it so long as you have done) and to be horribly afraid of the sad End of Evil-Doers, and of the Vengeance of God, which is oft-times swift, but when 'tis most slow, will be sure at last, and utterly insupportable to all those, who will not take Care in time to appease him by Amendment of Life. Beg all that need it, to take Warning by your Punishment, that your most just and lamentable Death may terrifie more from continuing in their Sins, than the Example of your Evil Life had lead into Sin.

Likewise, if you can do Right to any Persons falsely accused, or wrongfully suspected, fail not to do it the best you can, before your Breath is stopt.

Profess also your Faith, whereinto you were Baptized, devoutly and audibly, repeating the Apostles Creed, and declare the Religion wherein you

die ; and lament the Dishonour which you have brought upon them by your Wickedness, and declare your earnest Desires to do some Right to them now by your Repentance.

And when by all these Ways, you have expressed before them all, how truly penitent you are for your Sins, then humbly profess your lowly Hope in God's free Mercy and most gracious Promises, who, for the Death and Merits Sake of our most blessed Saviour Jesus Christ, is ready to pardon, even the greatest Sinners, such as you are, upon their true Repentance.

After this, beg the Prayers of all the Beholders, and the Prayers of all good People. And then fall to your own private Devotions, praying earnestly for your self, and for them. Then pray with the Minister, who stands ready to perform this last Office of Charity for dying Men ; and desire all present to help you by their affectionate and fervent Concurrence therein.

Then take a kind and decent Leave of all the Company, and pray God to make them all the better by the Sadness of this Sight. Thank them all heartily for their Pity, and their Prayers,

ers, and desire the Continuance thereof, to assist you in your last Agonies. Then turn your self to take a fitting Farewel of your particular Friends or Relations, if any are there present; and after that, commit your self to the Mercy of God through Jesus Christ, and with continued and earnest Prayers and Ejaculations, wait till the Executioner or Minister of Justice stops your Breath.

To remember all these Points at the Place of Execution, may be thought hard for the poor Prisoner. But he may have this little Book in his Eye, for his Remembrancer. And however he may express himself on as many of them, as he can think of; and then satisfy his own Mind, that altho' he has not done so much as he desires, yet he has done the best he could do.



Brief Directions
 FOR
 PRISONERS
 FOR
 DEBT.



II. *Special Directions for Prisoners for Debt.*



WHEN you are made a Prisoner for Debt, it first concerns you to consider how you came in Debt. And if you are made poor, and disabled from paying your Debts, merely by the Hand of Providence, you deserve Pity from all, and Patience and Forgiveness from your Creditors. They lose nothing

nothing by you, that you have squander'd, but only what God has taken away. But if rigorous and unchristian Creditors will still be hard upon you, you must do them all the Justice you can, and when that is done, bear the rest with Resignation, and conform your Will to the Will of God, who calls you hereby to the Patience, religious Trust, and Dependence of an hard Condition, remembring all the while to your Comfort, that you have not sought this afflicted State to your self, but may receive it as a State of God's chusing for you, who knows best what is fittest for us all, and as a Visitation of his sending.

But if you can charge your self with any great Wickedness, and have highly offended God, to bring these Losses and Impoverishment upon you, as a Judgment; or if you have run your self in Debt, by riotous and luxurious Living, by the Expensiveness of Riot, Pride, Gaming, or by Idleness and Neglect of Business; then you must humble your self, and be heartily sorry for these Sins, for which you suffer, and bear the Confinement you have brought upon your self patiently, and
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Special Directions for

set your self to learn Repentance thereby. And for working this Repentance, you may have recourse to the foregoing Directions about the same for *the Prisoner for Crimes*, Chap. 1.

But which way soever your Debt comes, when you are their Prisoner, be sure to deal candidly and openly with your Creditors. If you cannot fully satisfy them, lay your Condition truly before them, and shew your self disposed to do Right to all as far as you can. Do not pretend Ways of raising Money for them, which are not true; nor promise Payments, which you cannot perform. 'Tis your Duty to be sincere and plain with them, and plain-dealing may mollifie and engage them; but it will be your Sin, and may double their Resentment, if you abuse and delude their Expectation.

And let them be first served out of your Estate, so far as it will go; unless in Compassion to your Needs, they are willing to allow you some part of it. But think not first of saving Maintenance (whether they will allow of it or no) for your self, or for your Family, and then of letting them take what remains. For your Duty is first
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to be just to all Men, and not live your self, nor maintain your Dependants, upon other Mens Goods kept from them against their Wills; which is to live upon with-holding Right, and perverting Justice.

Much less think of forcing them to Abatements, and scanty Compositions, to reserve and raise a good Estate for your self, or for your Heirs, out of their Purses. Nor chuse to endure the Tediousness and Hardships of a Jail for your Life, to supersede all Legal Remedy against your Heir, for your Debts, which he cannot be sued for a second time, after you have died a Prisoner for them. For this is paying very dear for doing wrong, and denying Men their own; and is certainly the way to carry off a very unrighteous and guilty Conscience with you, and to leave the Curse of ill reserved Goods, and of unpaid Debts, to your Heirs who survive you.

And seek not to Tricks, or any dishonest Fetches and Misuse of the Law, to set aside Debts, or put them off and postpone them, instead of paying them. Nor spend any of your Money, in defrauding, or hindring your Creditors of
their

their just Right, which is all little enough, it may be too little, towards the honest Satisfaction of it.

And if by your Insolvency, any of your Creditors are brought against their Wills to abate part, rather than lose all, look on that part as respited, not remitted, and pay it afterwards (if God enable you) in the Sum it self, or (if you cannot do that) be studious to make it up in good Offices and grateful Services; and for the rest, have Recourse to God by Prayers in their Behalf. And what after-Recompences you make them, do the same with Good-will, chearfully, and diligently; and thank them heartily for their Patience and Kindness, in being content to wait it so long as they have done; when you do at last pay them the Sum it self, or, when you cannot do that, in accepting your Services in lieu thereof.

And having first taken this upright Care of your Creditors, and of their Payments, then look to your self, and provide the best you can for your own Maintenance. If you have any thing of your own left, after your Creditors are satisfied, live frugally and thankfully

fully upon it. If you have not, then you are called to get your Livelihood still as you need it, and in the way of honest Industry look up to God to *give you day by day your daily Bread*. If he has enabled you to seek this, by earning it for your self in any lawful Labour or Business, look on that as the best way, and ply it with Diligence and Contentedness. But if thro' Disability, or the Numerousness of your Family, or otherwise, you need to be helped out by Gifts of Charity, humble your self to your State, and represent your Necessities modestly, and receive an Alms with Thankfulness. First represent your Wants to your near Relations, who are more especially bound to relieve the Needs of *their own House*; and then to any other charitable Persons, as your Case requires. 1 Tim. 5. 4, 8.

And whether you live by Alms, or by taking Pains, bear always in your Mind, that you are called to act the Part, and discharge the Duties, of a poor Estate: And let it be your daily Study, to bring your Mind to it, and to think only of having such Accommodations as are fit for a poor Man; not such as you had whilst you were in a wealthier Condition.

Brief



Brief Directions

F O R

B O T H.



III. *General Directions for Both.*

BUT when Men are Prisoners, whether for Debt or for Crimes, they will be like to groan, especially where they are kept long in Prison, under the Burden of *Solitude*, or *Want*, or both. They are shut up from their Friends and Acquaintance; and are much streightned for Conveniencies, or it may be for Necessaries. And for a Conclusion of these Advices, I shall give them some *Brief Directions* for their due Reception thereof, and for their Carriage and Improvement under each of these bitter.

bitter Ingredients, and sorrowful Appendages of the State of poor Prisoners.

And first, As for *Solitude*, that indeed is a Punishment as coming to them against their Wills, as their Imprisonment is; but nothing is more fit to be their Choice, if they will make Repentance their Business. For he must retire from the World, who would fall in earnest to converse with God, and to look into himself. The greatest Saints fall to this at certain times, as the best means of evening their Accounts with God, and perfecting their Repentance. And all Men have Reason enough to wish for some such Thing before their Deaths: Especially if these dying Persons are but young Penitents. For when Men at first enter upon the great Work of Repentance, 'tis extremely advisable, and more than ordinarily needful for them, to retire from the Noise, and Business, and Diversions of the World, that they may have little else to do, but to attend it. And that they may keep out of the way of their former evil Courses, till they have unlearned them; and of their corrupt Acquaintance and Companions, till they can withstand and deny their Sol-

General Directions for Both.

Sollicitations; and of those Temptations of the World, which have ordinarily been too hard for them hitherto, till they have considerately formed, and fixed and fortified their holy Resolutions to such a Degree, as may be able to overcome them.

Let the Prisoners therefore make Repentance their Work and Business in Prison, as I have advised them in the foregoing Directions, and then they may thank their Prosecutors for the Benefit of their Solitude and melancholy Retirement, and make it their own hearty Desire and free Choice. If they employ it to converse with God, and to know and amend themselves, which they may do if they please, and will do if they are wise to do well for themselves, their Confinement will be as good to them in a Jail, as it is to a *Devoto* in his Cell, and may be as welcome to them when put upon them by others, as his is to him when he seeks it for himself. And thus, what God sends to punish your Sins, O ye poor Prisoners, by your wise Use thereof, you will turn to cure them. And this alone will change that Confinement, which may come upon you
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as a Curse, into the greatest Blessing.

And to make that Confinement easy to you in the Practice, which this way will be so blessed and beneficial in the Effects, keep your Fancy from running out after the Noise, the Diversions, and busy Occupations and Entertainments of the World. Discontent and roving Desires abroad, are the greatest Sting in being shut up. But keep your Mind at Home, and your Desires within Bounds, and the Want of those Liberties abroad which you covet not, and which you daily see do Hurt to others, and have formerly done very much to your self, will sit light upon you.

And consider, that as you are hereby kept out of the Enjoyment and Affairs; so are you likewise out of the Temptations, and, if you please, may be out of the Cares of this World. And ordinarily the Temptations of Liberty have more of Danger, and of the Cares of Trouble and Sorrow, than the Enjoyments thereof can fairly recompence.

And if you are shut up from your Friends, you are shut up also from your Enemies. For a Prison is a Guard
against

against all other Wrongs, and you are safe there in Stirs and Tumults, in Publick and in Private Dangers. And though it be hard to be without the Company of those that Love us, yet is it no despicable Recompence, if thereby we are secured from the Envious and Malicious, and from the further Attempts of all that hate us. For ordinarily we are not to promise our selves so great Effects from the Kindness of our Friends, as we have Reason to apprehend from the Malice of our Enemies; Spite and Envy being usually more industrious, and watchful of Opportunities to shew it self, and eager to do it to the full, than Love is.

Perhaps you fancy, that now you are as one taken almost out of the World. But what if you be? You have seen Evil enough, and done too much in it, to be fond of it; and this Recess from the World, affords you great Advantages of making your self ten thousand times more happy in another World. And if Imprisonment is bidding adieu to the World, consider, that this Time of your Commitment to Prison, is not the first Time of your renouncing the World. For
every

every Christian doth this, when he is Baptized. They all profess to be as Persons out of this World, and to keep Hearts free and loose from it, and to live above it: And if People are really of this Mind, it will not affect them much, wheresoever God calls them to make their Abode in it.

You are restrained also to one Place, and must move but in a narrow Compass. But if by God's Blessing, you can have your Health, and be easy and quiet under this Confinement to one Place, may you not well be contented not to change whilst you are well, and whilst the Will of God is so, rest satisfied without trying new Places. And if it please God to send Sickness, tho' you were at Home, Sickness would tie you to your own House, or it may be to your Bed, which is a narrower Compass than a Prison is. 'Tis worse being Prisoner to a Disease, than to the Keepers of Common Prisons. And Diseases, as the worst of Jaylors, bring their Prisoners into such a close Custody, as is much more irksome and afflictive, than any other is. For under others, you are shut up, indeed, but that is to sit at Ease and Rest. But under a Dis-

Disease, you are shut up too, and likely closer confined, and that to have constant Pain and Sorrow with it.

But whatever Restraints you are under in Prison, as to your Body; yet remember, that even there your Mind is free. Your Thoughts may go Abroad, and run over all the great Occurrences of your Life, and fetch in Matter enough to busy your self withal, even all those Things thro' all your Life, which you should be sensible were done ill, and which you have yet Space before you die, to correct and make better. You have Liberty to think as much as you please, of God, and of your self, of the Joys of Heaven, and the Terrors of Hell, and the Vanity of this World, and of all Things else, which may either direct or comfort you, and be of Use either to your Soul or Body. Nay, the more your Body is restrained, and the less you have left to mind of other Things, the more Liberty you have for these Thoughts. And therefore if spiritual Things and Employments are your Design, instead of being a Place of Incumbrance and Restraint, your Prison is a place of Leisure and Freedom.

dom. *Take away* the Name of Prison, as *Tertullian* advises, and *Call it a Recess*; and that is no Let, but the greatest Opportunity and Advantage to true Penitents, and spiritually and heavenly-minded Persons.

And then, *Secondly*, As for the other Embitterment of *Want* and *Poverty*; when God is pleased to send it too, be patient under it, and set your selves to gain as much as you can by it. And, if you please, you may gain Abundance more thereby in spiritual Exercises and Improvements, than your bearing all its temporal Hardships and Inconveniencies will amount to.

When you are brought therefore to a poor Estate, be sure you take Care to be poor in Spirit, or to have no Thoughts or Desires, as I hinted before, after the Fineries and Satisfactions of this World, but what are suited to your Poverty. Do not let your Desires run, or your Fancy please it self with the Thoughts of what Table you kept, what Servants you retain'd, what Garments you wore, what Conveniencies you had, or Respects you received once. But look now only for such Things, as are fit for a Person in your present

present Want, and poor Estate, to desire and think of.

As a poor Man then, be content if you are reduced to a coarse and frugal Diet, and a mean Habit, and an hard Bed. Be content if you have nothing else but Necessaries, which God provides for all his Creatures, even the *Beasts of the Field*, and the *Birds of the Air*, who, as our Lord observes, have no Contrivance to *lay up Stores* for themselves. Nay, esteem and own your self unworthy, even of these necessary Provisions, and think it not enough to be contented with them, but be thankful for them. And seek them without Solitude, or Mistrust of Providence: But after a chearful Care spent in the best ways you have to compass them, quietly rely on God, and trust him for them. Do what you can, to have them of your own; if that succeeds not, ask of them who are like to Pity and Relieve you; and if one denies you, try others; but if that misses too, God will send it, and put it into the Hearts of those to give whom you do not ask, and send it to you, you know not how.

And

General Directions for Both.

49

And in your Poverty, be sure you be humble. Be willing and contented to be maintained what way God pleases. And if he brings your State to need an Alms, let not your Spirit be above it. Think not your self too good to receive, nor, if need be, modestly to ask it. And be patient where you meet with Repulses, and thankful for all that is given you, whether it be little or much; yea, even for good Words and compassionate Answers, where you receive nothing else. And if under a poor Estate, you can, by God's Grace, arrive to this true Poverty of Spirit, you are a very Rich Poor Man; you are Poor in this World, but *Rich in Faith and Good Works*; as our Blessed Saviour Christ, and his Apostles, and earliest Saints for the most part were; and may comfortably hope, thro' his Grace, to have your humble, holy, and obedient Poverty rewarded at last, together with theirs, with unspeakable Riches, Honour, and Happiness in his Heavenly Kingdom.

And having after this Sort received, and improved, both your Poverty, and your Solitude, look upon them again with a discerning and impartial Eye,
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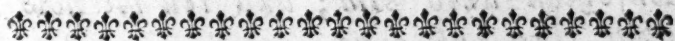
General Directions for Both.

and then tell me what Cause you have to repine, or complain of them. Judge of them, not by the Opinions which other People pass, but by the good Use which you your self make of them. They are certainly Good, exceeding Good to you, when you receive and improve them after this manner; and therefore are Things, not only for you to bear, but to bless God, and be heartily thankful unto him for.





A N
OFFICE
FOR
Prisoners for Crimes.



*Scriptures for Prisoners for
Crimes.*

Psal. 51. Ezek. 18. v. 10, to the End.	} { } {	Psal. 25. v. 7, to v. 20. Rom. 1. v. 28, to Chap. 2. v. 8.
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I.



*HER that plow Iniquity,
and sow Wickedness, reap
the same, Job 4. 8.*

*His own Iniquities shall
take the Wicked himself,
I 2 and*

Scriptures for Prisoners

and he shall be holden with the Cords of his Sins, Prov. 5. 22.

Bloody and deceitful Men shall not live out half their Days.

My Heart is sore pained within me, and the Terrors of Death are fallen upon me.

Fearfulness and Trembling are come upon me, and Horror hath overwhelmed me, Psal. 55. 4, 5, 23.

What Glory is it, if when ye be buffeted for your Faults, you shall take it patiently? 1 Pet. 2. 20.

My Son, give, I pray thee, Glory to the Lord God of Israel, and make Confession unto him; and tell me now what thou hast done.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done, Josh. 7. 19, 20.

We indeed suffer justly, for we receive the due Reward of our Deeds, Luke 23. 41.

II.

Fools, because of their Transgression, and because of their Iniquities, are afflicted.

Then they cry unto the Lord in their Trouble,

Trouble, and he delivereth them out of their Distresses, Psal. 107. 17, 19.

Oh let the sorrowful sighing of the Prisoner come before thee, according to the Greatness of thy Power, preserve thou those that are appointed to die, Psal. 79. 11.

The Lord hath looked down from the Height of his Sanctuary, from Heaven did he behold the Earth:

To hear the groaning of the Prisoner; to loose those that are appointed to Death, Psal. 102. 19, 20.

III.

If our Heart condemn us not; God is greater than our Heart, and knoweth all things, 1 Joh 3. 20.

The Law is not made for a righteous Man, but for the lawless and disobedient, for the ungodly and for Sinners, for unholy and prophane, for Murderers of Fathers, and Murderers of Mothers, for Man-slayers.

For Whoremongers, for them that defile themselves with Mankind, for Men-Stealers, for Liars, for perjured Persons, and if there be any other Thing that is contrary to sound Doctrine, 1 Tim. 1. 9, 10.

Without are Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie, Rev. 22. 15.

Know ye not, that the Unrighteous shall not inherit the Kingdom of God? Neither Fornicators, nor Adulterers, nor Abusers of themselves with Man-kind, nor Thieves, nor Drunkards, shall inherit the Kingdom of God.

Such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God, I Cor. 6. 9, 10, 11.

The Lord hath sent me to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound, Isa. 61. 2.

They that be whole, have no need of the Physician, but the sick. I came not to call the Righteous, but Sinners to Repentance, Mar. 2. 17.

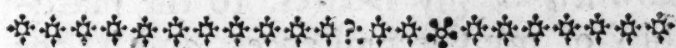
If the Wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Life without committing Iniquity, he shall surely live, he shall not die, Ezek. 33. 15.

*Zaccheus stood, and said unto the Lord, behold, the half of my Goods I
give*

give to the Poor: And if I have taken any thing from any Man by false Accusation, I restore him fourfold, Luke 19. 8.

Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son, Luke 15. 18, 19.

God be merciful unto me a Sinner, Luke 18. 13.



P R A Y E R S

For Prisoners for Crimes.

I. *A general Prayer for all Prisoners, taken out of the Companion for the Persecuted, pag. 135*

O Almighty and Everlasting God, thou seest the Streights and Sorrows which I endure in this Place, and how unable I am to help my self, or to bring about my own Deliverance. But the less Hope and Support I have in my self, the

I 4

more

Prayers for Prisoners

more I look up unto thee, and place my Trust in thy Mercy. And when my own Care can avail the least, let thine, O thou blessed Helper of the Helpless, appear the most for me.

Give me a Body, O my God, fit to bear the Inconveniencies of this close Place, and Grace to be content therewith; whilst I lie up here, let me not want necessary Provisions, nor repine at the Meanness thereof. Suit the Lowness of my Desires, to the Hardship of my Circumstances, and let the Greatness of my Study and Care be [to do † Justice] and shew Temperance and Self-denials, not to please myself, or to gratifie my own carnal Ease and Appetites.

† To indemnifie
and content my
Creditors
when for
Debt.

Whilst I am here kept apart from my former Acquaintance, grant, O Lord, that I may carefully retire into my self, and *call my own Ways to Remembrance*. And, Oh! that I may amend whatsoever is amiss there, and set all so streight with thee, that I may delight to look into my own Heart, and to *search out my own Spirit*. Lord, now thou hast left me nothing else to do, make me apply my self to the one thing necessary: To grow.

grow in Holy Reverence and Devotion of Spirit, in the Study of dealing justly and fairly with all, who are any Way concerned with me; in Humility and mortified Affections, in Patience and Contentedness; Oh! plant and fill my Soul with all heavenly Virtues, and make bright all the cloudy and dark Parts thereof, with the Rays of thy divine Image: And then, O my God, I shall see something of thee, as oft as I look into my self, and learn to be pleased with my own Company, tho' others are kept from me.

And in whatsoever Want I am of other Comforts, grant, O Father of Mercies, that both here and ever hereafter, I may have the Comfort of thy Presence. When all else are taken from me, do not thou forsake me. Though I dwell in a disconsolate Room, let thy Spirit dwell with me. Let thy Law at all Times direct me, and let the Sense of thy Love comfort me. And after thou hast graciously improved this melancholy Restraint, to wean me from vain and carnal Delights, to set my Soul free; in thy good Time, O my Refuge and Strength,

I 5 de-

Prayers for Prisoners

deliver me out of this Prison, and
set my Body too at Liberty, for my
dear Lord and Saviour Jesus Christ's
Sake. *Amen.*



And for the more particular
Necessities of Imprison'd
Criminals, they may use
these Prayers following :

A particular Prayer for Prisoners
for Crimes.

*I. For Deliverance from his Sins and
Sorrows.*

O Blessed Lord, who art the Com-
forter of all sad and sin-sick
Souls, comfort me, I humbly intreat
thee, in this Height of my Fears and
Sorrows. But first convert me, and
then comfort me. I am over-laden
with Sins, which overload me with
Sorrows. And do thou, O God, rid
me of my Sins, that I may get rid of
my

my Sorrows. Nay, rid me of my Sins, tho', for my just Punishment in this World, thou leavest me under my Sorrows. Whatever befall my Body, for just Punishment of my grievous * Crime, for which I am here in Cu- * Or
stody; let true Repentance set my Soul Crimes.
safe, and secure it of thy everlasting Mercy, for the Merits of thy dear Son, and of my sweetest Saviour Jesus Christ. Amen.

Our Father, &c.

II. *The Prisoners Confession of God's Justice in his sad Circumstances.*

I Am come into this Prison, O most holy and righteous Lord, laden with Sins and Sorrows; and am here shut up for the Curse and Shame of an untimely End, which my heinous Wickednesses have most justly deserved. I am terribly afraid of my earthly Judge, and of that heavy Sentence which my Crimes make me justly liable to receive from him. But infinitely more afraid of that far more heavy and eternal Doom, which I am liable to receive for the same at thy righteous Bar.

Now

Psal. 55. 5. Now Fear and Trembling have seized upon me, and an horrible Dread hath overwhelmed me. Without, is the Prospect of Death and Disgrace; and within, is Guilt and Anguish.

Psal. 38. My Spirit is broken within me, and I
8, 10. am even at my wits end, and my

Psal. 40. 1. Heart faileth me: And tho' my Burden is intolerable, yet, O Almighty Lord, I cannot say, but it is infinitely just. 'Tis a most reasonable, and righteous Return, for my daring Provocations of thy Justice: And much more, for my vile Abuses of thy Mercy and Patience. I must needs acquit, and justifie thee; and have none to accuse, but mine own self, for all my present Fears and Misery.

† *Prov. 11.* I am † taken, O just Lord, in mine
6. own Naughtiness, and am only left to lie down in that Bed of Guilt and Sorrow, which I have been long a making for my self. All my Life,

* *Jeb 4. 8.* I have been * Sowing Wickedness, and am now brought to reap the Fruit

• *Jeb 15.* thereof. I have † drunk up Iniquity
16. like Water; and tho', to my mad and distempered Fancy, it seemed to yield a slight and short Pleasure, while it slid along the Palate; yet now I find it

it leaves an immoveable Bitterness, and is nothing but Gall and Wormwood, when it is got into the Belly. I have drunk it up with Greediness, and fill'd up the Measure of my Sins, till I perceive now, alas! that there is like to be no measure of my Sufferings, and I am in Danger to be swallowed up, and utterly to sink under the Number and Weight of them.

Thus, O thou righteous Avenger of all ungodly and incorrigible Wretches, has thy Justice at last overtaken me. And altho' thy Vengeance is oft-times slow; yet, to my Grief, and thy Glory, I find 'tis sure, and when it comes, insupportable. I can in no wise bear my Load, tho' I have not the least Exception against the Reasonableness and Justice of it. Only my Hope is in thy Mercy, which thou art wont to remember even when thou takest upon thee to shew Judgment. And as thou art the Avenger of Sinners; so remember, gracious Lord, that thou art also the Saviour of them. Oh save me, the chiefest, and most wretched of Sinners: And shew Favour unto me, not according to my Deserts, but according to thine own boundless

less Mercies, for our dearest Lord and Saviour Jesus Christ's Sake. *Amen.*

III. *His Profession of Repentance under the same.*

I Have sinned, O Almighty Lord, and sinned grievously, and have continued irreclaimable in the same for many Years. But now, by the Alarm of mine own Dangers, and by the Help of thy Grace, I am made sensible of mine Iniquities, and am made truly sorry for my Sins. I sadly lament all the wicked Waste of my Time and Strength, and all my long and heinous Course of Ungodliness, and Abuse of thy Patience, which has provoked thee to give me up to this great Sin, for which I am now most deservedly made a Prisoner, and may be called to answer shortly with my Blood.

I am touched to the quick, and sorely afflicted, O righteous God, with the Trouble and Sorrow, which this Crime has brought upon myself. But more with the Offence, which it has given thee; and the greatest Care I have upon me, is to have thee forgive

give me. Lord, I do from the Bottom of my Heart repent of all my Sins, but especially of this great * one. I * *Here you may name the Sin.* am grievously troubled for what is past, and am fully bent against falling any more into it for the Time to come, and am ready to take Shame to my self for the same. I am vile in mine own Eyes, and am content to be so in the Eyes of other Persons. I am truly willing to make any Submissions, where I have given just Offence, and, as far as I am able, to repair the wrong which I have done thereby. And O! that thou wouldest ever keep me most ready to do this fully and faithfully; and then direct me to do it prudently, and in such Sort, as may not be more prejudicial than needs to my worldly Safety.

Tho' thou lookest upon me, therefore, O Almighty Lord, as a Sinner, yea, as one of the greatest of Sinners; yet, for Christ's Sake, look upon me as a penitent Sinner. And tho' my Sins are great, my dearest Saviour shed his Blood for the greatest Sins; and thro' the Merits of that Blood, true Repentance is accepted by thee, O merciful God, from the greatest Sin-

Sinners. O! for his Sake spare thy sinful, but repenting Creature; and tho' Justice be exacted of me for my Crimes here, yet admit me to some comfortable and well-grounded Hopes of thy Mercy for the same hereafter, thro' the Merits of my dearest Saviour and Redeemer, Jesus Christ. *Amen.*

Our Father, &c.

IV. *Prayers for learning Righteousness, and Improvement of remaining Moments of Life.*

I.

THY Rod, O blessed Father, which is lifted up in Justice to punish our Iniquities, is used also by thy Grace to cure them. O let this my most deserved Affliction teach me Wisdom. Make my Goal, my School wherein I may learn Righteousness; and let my Chains be Preachers of Repentance. Now I feel the Smart and Punishment thereof, give me Grace to be fully sensible of the Wretchedness and Folly of an ungodly and mispent Life. Let me loath the Sin, as well as the Sorrow; and be duly affected with the Injury and Dishonour which

which I have thereby done to thee, as well as with the Danger and Distress which I have thereby brought upon my self; that my Contrition being truly for my Sins against thee, I may be duly qualified for thy most gracious Pardon of the same, thro' the Merits of my blessed Lord and Saviour Jesus Christ. *Amen.*

II.

And help me, O gracious God, carefully to improve all my remaining Moments, and to employ all the Time which I have now to live, in minding the true Work and Business of Life. Habituate my Heart to thy Fear, to Humility and Patience, Temperance and Self-denials, Fasting and Prayers. Teach me to prize and set a great Value upon all Helps and Opportunities of Instruction and Improvements in the Way of Godliness: To be desirous above all Things of thy Grace, and of the Company of good People, whose Discourse and Carriage may affect my Heart therewith; and of their Prayers, since I am most unworthy, thro' the Multitude of my heinous Offences, to pray unto thee for
my

Prayers for Prisoners

my self, or to present unto thee any Petitions from my polluted Lips.

Let not my corrupt Lusts, O God, run at Liberty, whilst my Body is under Guards and Custody. And let me by no means resort to the Company of desperate Sinners, to keep off Remorse for my own Guilts; nor seek to drown the Agonies of my Mind in Excess of Wine, nor to divert them by vain Conversation. But what Space thou shalt graciously spare me, O that I may carefully employ, and lay out with utmost Diligence, to make my Peace with thee, and to prepare for Eternity.

Lord, help me to true Repentance, that with all my Heart I may return unto thee. Do thou help me, now I call unto thee: Help me, O God of Mercy, for none else can help me. Help thou me, or I shall die eternally. Make my Repentance true and acceptable in thy Sight, that if I die, I may depart in thy Peace; or if, by thy Grace, I be spared to live on still longer, I may return from all my former Errors to a Life of Holiness, and devote all the Remainder of my Days to thy Glory, thro' our Lord
and

and Saviour Jesus Christ. *Amen.*
Our Father, &c.

V. *Prayers for Acceptance of Repentance, tho' late, and for the Sincerity and Integrity thereof.*

I.

THESE good Thoughts of mine,
 O most merciful God, I know
 are late Purposes, in one drawing to-
 wards the End of his Days: And Pur-
 poses of one affrighted with the near
 Approach of Death; who, whilst he
 was at Ease and Liberty, was wont
 most wretchedly to slight thy Calls,
 and to abuse thy Grace.

But, O Father, accept me, tho' I
 return late into thy Service, and
 † *have tarried till it is the last Hour* † *Mat. 20.*
of the Day. Accept me, tho' it is the 9.
 Rod that has given Repentance, and
 Affliction that has made me wise. Be
 graciously pleased, O good Lord, with
 any Thing, and at any Time, that
 shall bring me back to thy self. And
 despise not my Repentance, altho' it
 is the Repentance of a Malefactor in
 Agonies; more than thou didst despise
 that of *the Penitent Thief upon the Luke 23.*
Cross. 42, 43.

Prayers for Prisoners

Cross. But make me find, that true Repentance is welcome to thee at all Times, and that in this World it is never too late to grow wise, nor will ever be in vain to return with our whole Heart to thy Service, through Jesus Christ our Lord. *Amen.*

II.

AND, O merciful God, by the Power of thy Grace, make my Repentance true, and my Return entire, that it may be acceptable in thy Sight thro' the Blood of my dearest Lord. What good Purposes I have begun, thro' Fear of this World, carry me on to perfect, by the Considerations of the next World. Improve my Horror of Pain, into an Hatred of Sin; and my Sorrow for the Dangers, which I have brought upon my self, into a godly Sense of the Dishonour which I have done to thee. O cut me not off from my Sins, till thou hast cured me of them, and finish'd the Work of Grace upon my poor Soul. That I may have all my Punishment in this Life, but Peace with thee, and Rest after Death, in the Joys of Paradiſe, for my dear
Sa-

Saviour's Sake, who died to save Sinners; yea, to save such capital Offenders as I am, and as suffer'd with him, when he hung upon the Cross between two Thieves. *Amen.*

Our Father, &c.

VI. For Respite, and longer Time in this World; and against the Day of Trial.

I.

LORD, if it be thy good Pleasure, spare me a little longer, and let me escape that untimely End, which my Crimes have deserved. I would fain live on some Time, to make Proof of my good Purposes; and having abused so much Time to contract evil Habits, I should be most glad and thankful to have a little more, to wear them off again. Tho' I have many worldly Reasons for this Respite; yet, O great and righteous Judge, I desire it not so much upon any other Account, as of Redeeming my former Years of Vice, and of growing more perfect in thy Service, and of being better fitted than, alas! I am at present, to appear before thy Judgment Seat.

Prayers for Prisoners

Seat. Hear me, O Lord, for thy Mercies, and thy dear Son and my only Saviour Jesus Christ's Sake. *Amen.*

II.

O Thou God of Patience and Long-Sufferance, shew thy accustomed Forbearance unto thy wretched Servant. Save me from that *Pit of Destructions*, which I have digged for my self; and from the Sentence of Death, which I am horribly afraid to hear from the Mouth of my earthly Judge.

But let this Deliverance be brought about, O my God, only by the wise Ordering of thy good Providence; not by any Falshood of mine, or other unlawful Arts. I fear Death, O righteous God, but that which makes me most afraid of it is, because I have sinned. And I desire to fear sinning, more than dying.

O therefore, gracious Father, suffer me not to yield to any new Wickedness, tho' it be to save my Life. Make me diligent, in all innocent Ways and Means, for my Preservation, and direct me to the wisest. But let me resort to none that is ill, nor say or do

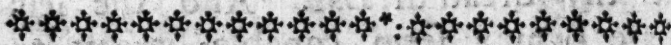
do any Thing for my own Defence at my Trial here, which will rise up against me, and be Matter of Accusation, when I come to be tried again at thy dreadful Bar. And the less Care I may seem capable hereby to take of my self, the more do thou care for me, O my God. And when my Cause comes to be heard, so order Things by thy Mercy, that there may not be a full Evidence produced against me; and that neither the Judge, nor Jury, may be disposed to stretch Things to my Prejudice; that so thy Servant may escape.

But if in thy Justice thou hast determined to cut me off untimely for this Offence; thy blessed and most righteous Will be done. But then, gracious Lord, perfect my Repentance, before I go hence, and for the Voice and Merits of thy dear Son's most precious Blood, pardon my Sins. I am more concerned for thy Favour, than how to come off here. I am content to suffer what thou pleasest in this World; so thou wilt let me go off in thy Peace, and admit me among the meanest of thy Servants in

Prayers for Prisoners

in the World to come, for our Lord
Jesus Christ's Sake. *Amen.*

Our Father, &c.

*EJACULATIONS*

*For the Prisoner for Crimes at
his Trial.*

LORD, hear the Cry of the Pri-
soners, and deliver thou those who
are appointed unto Death. *Amen.*

Hear the Cry of my Wants for
Mercy, not of my Sins for Justice.
Amen.

Help me, O Lord, for I have none
but thee to look unto: My Defence
lies not in my own Innocence, but
only in thy mere Mercy and tender
Providence. *Amen.*

*Ejaculations after his Trial, if
Acquitted.*

LORD, thou redeemest me from
the Grave, and this Acquittal of
me,

me, is as Life from the Dead. Blessed, yea, for ever blessed be thy most endearing Mercy. *Amen.*

Lord, the Life which here thou hast given me, I do most humbly and entirely give back, and devote to thee. O accept me, and let me have nothing more to do with Sin and Vanity. *Amen.*

O let me never forget this inestimable Mercy, nor fail to make the best Use of this Remainder of Life, which, out of thine abundant Goodness, thou hast now lent me. *Amen.*

IF CONDEMNED.

LORD, I meekly receive this Sentence, as my just Punishment: I have the due Reward of my Deeds.

But as my Sin brings this untimely and shameful Death; O let my true Repentance, thro' my dear Lord and Saviour's Merits, secure the Forgiveness of my Sins, and bring me to everlasting Life. *Amen.*

VII. *Prayers after Sentence of Condemnation, or any Time before Execution, and at Execution, only making the Changes as they are noted in the Margin.*

I.

O Almighty, and most righteous Judge, to thee it belongeth to take Vengeance, and to me to suffer it. I must clear thy Justice, and confess I have my Deserts, and have none but my self to blame for this heavy

† *At Execution, instead of Sentence, say, and shameful Death.*

[† Sentence.]

But now, O Lord, when the Sword of Vengeance is unsheathed, and is come to the Stroke, do thou stand by me, and comfort me. Deal not with me, as I have done with thee; but tho' I have basely and wretchedly forsaken thee all my Life, yet leave me not, I humbly intreat thee, in* my last Hour.

**add this, at execution.*

‡*now for when, at execution.*

[‡ When] the Justice of Man lays my Blood upon my own Head, let thy Mercy, O blessed Jesu, lay thy Blood upon it too, to expiate the Guilt of mine. Let that purge me from all my Sins, that altho' I die stained therewith here, I may appear with-

without Spot before the Tribunal of my heavenly Father. *Amen.*

II.

SWEET Jesu, Thou disdain'dst not to cast an Eye upon the † *Penitent Thief on the Cross*: O despise not me, [† when I] suffer in like Case as he did; and I hope truly repent me of my Sins, and fix all my Hopes in thee under my Distress, as he did in his. Thou once hungest upon a Tree thy self, for the Sins of others; O by the Blood of thy Cross, save me, who [† stand justly condemn- ed] to suffer the same for mine own Sins. Save me, O Lord, a great and wretched, but a penitent contrite Sinner. In thy Merits do I trust, thy merciful Hands do I commend my Spirit. I believe, that thou, O Lamb of God, art † the Saviour of Sinners: O save me, who am chief among Sinners, and rescue my trembling and departing Soul from eternal Misery. I freely, and from my Heart, forgive all mine Enemies; O do thou, in the abundant Riches of thy Mercy, forgive me. Accept of such Recompence as I am able to make to those,

† *Luke 23. 43.*

† *who am now to, for when I, at Execution.*

† *at Execution say, am now.*

* *Luke 23. 46.*

† *1 Tim. 1. 15.*

who have suffer'd by me, and make up the Wrongs which I have done to any, and which now I am no longer able to repair. Supply all that to them, and their Families, by thy Mercy, which they have lost by my Wickedness, that they may neither be tempted nor burden'd by the Loss, nor I tormented by the Punishment accruing thereby.

* *Add* Give me Strength, O Almighty and
these, at most merciful Lord, under * my last
Execution. Agonies. Help me to bear all patiently, and to resign myself wholly to thy Mercy. Let the Example of my Fall be a Warning to others, that the Prevention of their Crimes may make some Reparation for the grievous Scandal which I have given by mine. And tho' I taste thy Justice in my ignominious Death, yet, O gracious Father, let me find the Sweetness of thy Mercy after it, for my dearest Lord and Saviour Jesus Christ's Sake.
Amen.

III.

LORD, save me, for I flee unto thee for Safety. Save me, or else I perish everlastingly. Save me a wretched Sinner, O Jesu, thou Saviour of
of

of Sinners. I have been a lost Sinner, but thou † *camest to seek and save* † *Luke 19.*
that which was lost. And after all *10.*
 my woful and wretched Course of Sins, my own most deserved Afflictions, and thy most undeserved Grace, I hope have brought me now at last to true Repentance; and thou hast order'd * *Repentance and Remission of* † *Luke 24*
Sins to be Preach'd to all Sinners: *47.*
 O save me, a penitent Sinner, and, as thou didst with † *the Thief upon the* † *Luke 23.*
Cross, receive and comfort me in this *43.*
 my last Hour. *Amen.*

Our Father, &c.

Ejaculations for him at the Time of Execution.

I NTO thy Hands, O Lord, I commend my Spirit. *Amen.*

I return thee a Spirit, alas! loaded with Sins: But wash'd, I humbly hope, with the Tears and Sorrows of true Repentance.

Lord, graciously accept my Repentance, and pardon my Sins, for the Merits of that most precious Blood, which was shed to wash away the Sins of all truly and penitent Sinners. *Amen.*

VIII. *A Thanksgiving for Deliverance out of Prison, whither they had been justly committed for capital Crimes.*

I.

O Almighty Lord, who art the blessed Author of all Life and Happiness, with a most thankful Heart I humbly adore and praise thy Mercy, which hath now lent me my Life anew, and rescued me out of the Jaws of Death. My Sins had set a Snare for my own Life, and I had digged a Pit for mine own Soul. Yea, my ungodly Ways had most heinously injured thee, at the same Time they threaten'd to destroy my self: And yet, neither my own Madness in seeking Misery, nor the Resentment of the grievous Wrongs thereby done to thee, could put by thy Love, O Father of Mercies, and God of all Comforts, from shewing Mercy unto me. *I called out to thee, and was holpen; I put my Trust in thee, and was not confounded. I sought thee earnestly, and thou wast found of me. The Snare is broken, and I am delivered. The Pit is cover'd, and to the Glory of thy free Mercy,*

Mercy, and tender Care of me, I have happily escaped: For which all Praise and Thanks be ever ascribed to thee, thro' Jesus Christ my Lord. *Amen.*

II.

AND, Lord, keep the Memory of this surpassing Mercy always fresh upon my Spirit, and let me ever be praising thee for the same with joyful Lips. Never suffer me to forget the Vows, which I made in my Distress; but let my whole Life be one acceptable Sacrifice to thee my Redeemer, and make all my Actions to shew forth thy Praise. When I was in Trouble, O blessed Lord, it was not so much out of the Love of Life, as out of the Love of Innocence, that I desire to be respited. O grant me Grace now to employ my Life, as I then designed to do, and to make good now, what I did then pretend. Fix me unalterable in all the Ways of Godliness, which I have begun. Preserve me from repeating any of my former Wickednesses, especially this great one, which was so like to bring down Vengeance on my Head for all the rest.

Prayers for Prisoners

Tho' I am cleared thereof before Men, yet I know, O righteous Lord, that I shall ever stand guilty of it before thee, unless I shew true Amendment of the same, and make Restitution for all the Wrongs done to any thereby, in the best Sort I can. O keep me ever ready to do that fully, whatever it cost me; and carefully to slip no Opportunities of doing the same. And make me so watchful to spend all the Remainder of my Days, in all holy and thankful Obedience, that I may not only have the Purposes and Promises of Repentance, which, alas! was a great part of what I had to shew before, but the Proofs thereof to produce, and to comfort my Heart withal on any new Alarm: And then, O gracious God, when thou shalt bring me to fear Death a second Time, thy blessed Will be done, and by thy Grace I shall be able, and in Condition to bid it welcome, thro' the Merits of my blessed Lord and Saviour Jesus Christ.
Amen.

III.

ONCE more blessed, yea, for ever blessed be thy great and glorious Name, O Almighty Father, for bringing me into this Distress, as well as for bringing me out of it. I reverence thy Justice, for bringing it upon me: But at the same Time, I most thankfully own thy Mercy, which, when all other Ways failed, would order this to reduce me to thy self, and to make me break off my wicked Courses.

And ever deal with me, O blessed Lord and Saviour, in this manner. Distress my Body, when thou seest that is necessary to save my Soul. My Flesh is very desirous of Ease; but my Heart, O my God, thro' the Help of thy Grace, is more desirous of Innocence: And whatever else I am given up to feel, let me not lie harden'd and past Feeling in my Sins. Spare not the Rod of Discipline towards me, when thou seest there is need thereof to make me wise; and let me pass, tho' it be thro' present Misery, if that alone can keep me in the Way to thine eternal Mercy.

K. 15

Which

Prayers for Prisoners, &c.

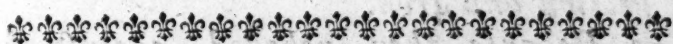
Which grant, O Almighty, and most gracious Lord, that I may here comfortably hope for, and at last enjoy, for our blessed Saviour and Redeemer Jesus Christ's Sake. *Amen.*

Our Father, &c.





A N
OFFICE
FOR
Prisoners for Debt.



*Scriptures for Prisoners for
Debt.*

Psal. 142.

Lev. 19. v. 11, to
v. 16.

Luk. 12. v. 22, to
v. 32.



Psal. 130.

Deut. 24. v. 10, to
v. 16.

Chap. 15. v. 7, to
v. 12.

I.



HE Lord executeth Judg-
ment for the Oppressed,
the Lord looseth the Pri-
soners, Psal. 146. 7.

I have

Scriptures for Prisoners

I have sent forth thy Prisoners out of the Pit, wherein is no Water.

Turn ye to the strong Hold, ye Prisoners of Hope, Zech. 9. 11, 12.

I give thee for a Covenant to the People, that thou mayest say to the Prisoners, Go forth; to them that are in Darknes, shew your selves, Isa. 49. 8, 9.

The Lord heareth the Poor, and despiseth not his Prisoners, Psal. 69. 33.

He satisfieth the longing Soul, and filleth the hungry Soul with Goodness.

Such as sit in Darknes, and the Shadow of Death, being bound in Affliction and Iron.

Because they rebelled against the Words of God, and contemned the Counsel of the most High;

Therefore he brought down their Heart with Labour, they fell, and there was none to help.

Then they cried unto the Lord in their Trouble, and he saved them out of their Distresses.

He brought them out of Darknes, and the Shadow of Death, and brake their Bands in sunder, Psal. 107. 9, 10, 11, 12, 13, 14.

II.

The Wicked borroweth, and payeth not again, Psal. 37. 21.

Defraud not one another in any matter, 1 Theff. 4. 6.

For he that doth Wrong, shall receive for the Wrong which he hath done, and there is no Respect of Persons, Col. 3. 25.

Render to all their Dues. Owe no Man any Thing, but to Love one another, Rom. 13. 7, 8.

Have Patience with me, and I will pay thee all, Matt. 18. 26.

III.

Forgive us our Debts, as we forgive our Debtors, Matt. 6. 12.

A Servant was brought unto his Lord, who ought him ten thousand Talents.

And forasmuch as he had not to pay, he desired Forbearance; And the Lord was moved with Compassion, and loosed him, and forgave him the Debt.

But the same Servant went out to his Fellow-servant, which ought him an hundred Pence: And he would grant him no Forbearance, but laid Hands

Scriptures for Prisoners

Hands on him, and cast him into Prison till he should pay the Debt.

Then his Lord called him, and said unto him, O thou wicked Servant, I forgave thee all that Debt, because thou desiredst me:

Shouldest not thou also have had Compassion on thy Fellow-servant, even as I had Pity on thee?

And his Lord was wroth, and delivered him to the Tormenters, till he should pay all that was due unto him.

So likewise shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases, Matt. 18. 24, to 36.

To whom much is forgiven, the same loveth much, Luk. 7. 47.

IV.

Hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that Love him? Jam. 2. 5.

Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven, Mat. 5. 3.

*I am instructed, both to be full, and
to*

to be hungry; both to abound, and to suffer Need, Phil. 4. 12.

As having nothing, and yet possessing all Things, 2 Cor. 6. 10.

Glory be to the Father, &c.



P R A Y E R S

For Prisoners for Debt.

I. *The General Prayers for Prisoners,* which the Prisoner for Debt may find for his Use in the foregoing OFFICE.

And for the more particular Necessities of imprison'd Debtors, these Prayers following may be made Use of.

II. *Particular Prayers for Prisoners for Debt.*

I. *The indebted Prisoner's Prayer, for clearing the Score of his Sins.*

O Almighty and most righteous Lord, my worst Debts are my Sins,

Sins, which are many and grievous, and which are all to be accounted for
**Psal. 130.* to thy Justice. And ** who may abide,*
 3. *shouldest thou be extreme to mark what we do amiss?* Much less could I abide, who have done amiss extremely, and have [† brought, not only the Fear of thy future Wrath, but my present Restraint and Sorrows upon mine own Head, by my own evil Doings.]

But, O gracious Lord, I am sensible of my Wickedness, and am truly contrite and sorry for my Sins. And altho' this Sense of my Sin and Folly, comes too late to prevent this my uncomfortable Restraint, and worldly Misery: Yet 'tis not too late, to move thy pardoning Mercy. O, for Christ's Sake, strike off these Scores, that they may neither sink my Soul, nor terrifie my

† This, when the Debts are contracted by our own Faults, in Luxury or Mispence. But if thro' innocent Misfortune, and mere Hand of Providence, instead of, brought not only, &c. say, Deserved, not only to be made a Prisoner for the same, in this uncomfortable Place, but to be committed among the lost Angels, to Chains of everlasting Darknes, till the terrible Judgment of the great Day.

my Conscience. [* Particularly, O * *In Case of Debts contracted by mere Hand of Providence omit this within the Hooks.* gracious Father, strike off the Score of all those Sins, and expensive Vices; and of all my unlawful, or unwise and self-will'd Projects; and of all my impoverishing Neglects, or Mismanagements; which have drawn all these Streights and Hardships upon my self, and have brought all this Damage and Trouble to my Creditors.] Cleanse me of all the Guilt of these Sins, good Lord, that my Soul may not hereafter be made a Prisoner, or arraigned again for the same at thy dreadful Bar. And when once thou hast blotted out thine Account against me, I shall the better bear to have mine earthly Creditors exact theirs; and patiently endure their Rigours, in Hopes of thy free Mercy and Forgiveness, thro' the Merits and Satisfaction of my blessed Lord and Saviour Jesus Christ. *Amen.*

Our Father, &c.

II. A Prayer for Mercy from his Creditors.

O Father of Mercies, move the Hearts of all, who have sent me

me hither, and who have it in their Power to set me free, to have Pity on me. Touch their Humanity and good Nature, with a compassionate Feeling of what I suffer. Let a Sight of my Necessity pierce their Souls, and move their Compassion; yea, moreover, make their Consciences sensible, O Lord, how for their own Souls Sake, they are indispensably obliged to shew Charity towards such Debtors, as are sincerely willing and desirous to pay them what they owe them, but cannot do it. Shew them, that *all Sinners are Debtors*; and that they are *thy Debtors*, as well as *I am theirs*; and that for infinitely greater Sums than mine is. Yea, and that they are no more able to pay thee, O God, than I am able to pay them.

O then, that their own Necessity may make them wary, and prompt them to shew Mercy. That *they may have Patience with me*, till I can raise as much as I am able, towards the Discharge of their Debt; and mercifully forgive the rest, when I can raise no more. O that they may not be rigorous, in exacting the *Hundred Pence*, which I am not able to pay them;

them; because then thou † declarest, † *Matt. 18.*
 that thou likewise wilt *exact the many* 23, &c.
thousand of Talents, which they are
 as unable to pay thee. And that thus,
 by mutually shewing Mercy, we may
 all be prepared to receive it at thy
 Hands, for thy dear Son, our most
 blessed Lord and Saviour Jesus Christ's
 Sake. *Amen.*

Our Father, &c.

III. Prayers for an Heart to be honest to his Creditors.

I.

O Almighty Lord, who * *lovest* * *Psal. 45.*
Righteousness, but hatest Ini- 7. & *Psal.*
quity; let me not take up with a 11. 7.
 Prison, as an Art of Defrauding; nor
 choose to rest thus uncomfortably con-
 fined in mine own Person, to leave
 the Guilt and Curse of ill-gotten
 Goods, and of unpaid Debts, to my
 Family. Make me willing, O God,
 to do Justice to all who are any way
 concerned with me, to the utmost of
 that worldly Estate, which I have to
 dispose of: And ready to give every
 Man what I owe him, tho' I keep no-
 thing to myself, but am left thereby
 to

to live upon thy good Providence. If Want must be my Share, O let me want the Conveniencies, or even the Necessaries of Life, rather than the Innocence thereof. And grant, good Lord, that the Place of my Wanting may be here in this World, where my Wants will soon have an End; not hereafter in the next World, where they will know no End; for Jesus Christ's Sake. *Amen.*

II.

ENable me, O blessed Lord, if thou pleasest, by thy good Providence, and put me again into a Condition, fully to discharge and clear my Accounts with all my Creditors. Let none of them, O my God, be Losers in the End by me. But bless me in my Ways, that I may have enough wherewithal to satisfie all their just Demands, and give me an Heart to pay it out accordingly, and that with Thankfulness for their Forbearance, and without unnecessary Delays. And dispose them to have Patience with me till this can be done. And suffer not me in the least to abuse that Patience; but make me apply my self dili-

diligently, to raise it for them, as fast as I can, and honestly to pay it to them as fast as I can raise it for them.

But if I am not able to pay them all that I owe them, grant them the Heart to forgive me what I cannot pay. And since what is thus *given to me*, is *given to the Poor*; look upon it, O Lord, as *† lent to thee*, and be *†* *Pro. 19.*
thou their Pay-master: As they very
 17.
 charitably consider my Necessities, do thou carefully prevent theirs: And whatsoever they abate to me of my Scores, do thou make up abundantly to them and theirs by thy good Providence.

And after they have forgiven me, tho' I am no longer answerable to them in Law; yet make me ever sensible, O God, that I still owe the same to them in Equity. And give me always the Heart to repay, whatsoever they Acquit, if ever thou shalt put me in a Capacity, either by proper Payments, or by grateful Offices, so to do. And by living always in this inward Readiness and Preparation of Mind, to do them all exact Justice; tho' I can never fully clear my Debts, yet by thy Grace I shall clear my
 Con-

Prayers for Prisoners

Conscience, and be fit, not only for their Charity, but also for thine eternal Mercy, thro' the Merits and Mediation of my blessed Lord and Saviour Jesus Christ. *Amen.*

IV. *A Thanksgiving for a Prisoner for Debt, on his Release from Prison.*

I.

** psal. 79.*
11. **O** Father of Mercies, and God of all Consolations, ** the Sighings of the Prisoners have come before thee,* and thou hast graciously heard my Prayer, and set my Feet at Liberty. To thee, O blessed Lord, do I owe this comfortable Freedom, which I have now obtained; and to thy boundless and undeserved Mercy, will I ever thankfully ascribe it. And, O that in all my Life, and thro' the whole Course of my Conversation, I may ever remember, that I am thy Freeman. O that I may always adore and praise thy Goodness for my Deliverance, and walk so humbly, and thankfully, and obediently towards thee, as may shew that I am never unmindful, that thou, gracious God, hast given me my Liberty, and that I am ever to improve
 and

and spend it to thy Glory, thro' Jesus
Christ my Lord. *Amen.*

II.

AND, Lord, let me never lose
those good Thoughts and Pur-
poses, nor forget those Vows, which I
made to thee when I was in Trouble.
Give me a Mind suited in all things
to my Circumstances, and Grace to
deny my self, and to study to the ut-
most of my Ability to do Justice to all
my Creditors. Never suffer me to
forget their Kindness in my Release,
nor to give them any just Cause to
repent of it: Nor do thou ever forget
it, O merciful God, but remember it
always for their Good. Keep me
thankfully sensible of all the Kindness
of my Friends and Neighbours, of all
who did me any good Offices, who
shew'd me Countenance, or supplied
my Necessity, in the Days of my Ad-
versity. O do thou make each of them
that Requital, which I ought to do;
and keep me always willing and ready
to requite them, after the best manner
I can; and, when I am able to do no
more, to pray earnestly to thee, that
thou wouldest make up for me what-
ever

ever Returns of Kindness I fall short in.

Remember also, I humbly intreat thee, O most merciful Father, all those poor Prisoners, who are still under their uncomfortable Restraints, and in thy good Time, do the same for them, which in thy Mercy thou hast now

**Heb. 4:15.* done for me. O that ** having felt the same in my self,* I may ever have a most *compassionate Sense,* and tender *Feeling* of their Afflictions, and may joyfully embrace all Opportunities of recommending them to the Pity of others, especially of those Persons, from whose Charity they are to hope for their Release; but above all, O blessed God, of recommending them to thine everlasting Mercy; which grant, that both they, and I, and all thy faithful People, may ever earnestly seek, and successfully find, for the Sake of our only Saviour and Redeemer Jesus Christ. *Amen.*



THE



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F I N I S.



A Companion for the Persecuted:

O R, A N
O F F I C E

For those who suffer for

Righteousness.

C O N T A I N I N G

Particular Prayers and Devotions
for particular Graces, and for
their Private or Publick Wants
and Occasions.

By *JOHN KETTLEWELL*, B.D.
Late Presbyter of the Church of *England*.

L O N D O N:

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THE INTRODUCTION.

READER,



Here present thee with
Prayers and Devotions,
fitted to support the
Spirits, and to direct
and improve the Vir-
tues of those, who at
any Time, or in any Place, are call'd
out, by the Wisdom and Goodness of
God, to suffer for the Cause of *Truth*
and *Righteousness*.

The charitable Helps and Offers of
this Kind are very needful, and will
be very acceptable to those who are
actually labouring under the Cross,
and bearing Affliction for the blessed
Jesus. And as for others, who think
they have no Need thereof for them-

The Introduction.

selves; yet may they at all Times find
 Occasion enough, if they please, to put
 up such Prayers for their persecuted
 Brethren and Fellow-Members: For
 the Church of *Christ* is still bearing
 his Cross in one Part or other; and
 whilst in one Place he is cherishing
 some with the Comforts of Peace, he
 is elsewhere proving others of their
 Brethren with Tribulations. Nay,
 since these Trials are common to
 Men, and more especially to Christians,
 he who says at present that he is most
 free from them, knows not how soon
 the All-wise God may see fit to bring
 him under the same. And 'tis good
 to be fore-armed and provided for a
 sharp Conflict, which we are liable to
 be tried withal; and the rather, be-
 cause in the Heat thereof, when these
 Helps are most needed, they are usually
 hardest to be got; and 'tis not so
 easy then to put them into the Hands
 of those, who want to be directed and
 assisted by them.

Indeed, by the Bounty and Indul-
 gence of Almighty God, the true
 Disciples of *Christ* have here their In-
 tervals of Rest and Quietness, and
 are oft-times comforted and refreshed
 with

with worldly Peace, and the Favour of Princes. But when God gives them this outward Ease, it is more than his Gospel promises. Their Profession is to be Followers of a Man of Sorrows, and to look for Crosses and Persecutions in his Service; and when they come, to take them up, and bear them patiently after him. So that it must neither be contrary to their Spirit, nor Expectations, to hear of Sufferings; and it should never be thought a Service out of Season, to instruct them how to bear them, and to furnish them with such Prayers and proper Reflections, as may afford them both Direction and Support therein.

The first Care, in this Case, is, to see that their Sufferings be for the Truth's Sake, or for a good Cause. Without this, the Hopes of Sufferers are but a Dream, and there is no true Ground of Comfort or Support in them. If they suffer only for their own Follies, or Fancies, what Reason has their blessed Lord to thank them, for being fanciful or foolish? Or, if they suffer for maintaining dangerous Errors, or for turning out of the Way of Truth and Righteousness, these are

not Things for him to reward, but to punish. 'Tis only their suffering for some Doctrines, or Precepts of his, that can render them his Martyrs, or Confessors: And when they take Care to be found in that Way, and suffer for hearkening unto him, he will support them whilst they suffer, and afterwards make them ample Amends for the same.

But when they take Care to be found in a Righteous Cause, they must be careful withal to honour him, and approve themselves by all the Parts and Virtues of a Righteous and truly Christian Carriage. Their Study then must be, to shew Minds advanced above all earthly Fears and Desires; to support themselves with the Comforts of Religion, and the Belief of God's Promises; to bear their Afflictions for *Christ's* Sake, with Patience and Thankfulness; to weary out their Persecutors Fury with their Religious Constancy; to vanquish all their Injuries by returning Prayers and Kindnesses; and in all Things to evidence a Spirit that is full of Love and holy Zeal, and humble Confidence in God; but that is not either to be corrupted by the Ease
and

and Comforts, or shocked and broken by the Threats or Losses of this World. And by these and such like Virtues, they will be made conformable to the Image of their suffering Saviour, and perform a Service most fragrant and pleasing unto him, and most honourable to Truth and a Righteous Cause. For the World doth not afford a more glorious Sight, than to see a Christian with Religious Bravery and Constancy bearing *Christ's* Cross, and by Magnanimity and Meekness triumphing over all the Powers of Error and unjust Violence.

These, indeed, are hard Services. But as they have great Difficulties, they will at last have glorious Rewards, and at present have great Assistances. The Almighty Spirit of God will support those, who seriously and religiously set themselves to suffer Christianly in his Cause: They will be set above themselves, and will be guarded and fortified against human Weakness, by the Powers of the Divine Grace. And this, as they must humbly and firmly depend upon, so must they constantly and earnestly seek from him, by Prayers and Devotion.

In

In the following Offices, it has been my Aim and Study, to be as helpful to them as I can for this Purpose. And therein, according as I was able, I have not only suggested the true Comforts and Supports, but directed their Eye to the true Spirit, Duty, and Carriage of Gospel-Sufferers. And have taught them, under the same, to express such Resentments, and aspire after such raised Affections, as may become those who would honour God, and secure their own future happy Reward by their Sufferings, and who count it a Privilege to be thought worthy by the blessed *Jesus* to suffer in his Cause. And on this Account this little Book may be put into the Hands of the Persecuted, not only as a Form of Devotion, to be put up to God in holy and fervent Prayers, but likewise as a Treatise of Instruction, to be read for the Knowledge of their Duty, and as a Guide to their Practice; since therein they have a Draught and Delineation of that Spirit which they are to nurse up and shew forth, and of those Habits and Virtues wherein they are to dress up their Souls at such Times.

I have been very particular in the Devotional Provisions and Supplies for these Purposes, and have had Regard both to private and publick Necessities. Which Pains, I hope, will be acceptable to devout Minds, who, when they are desirous to express their Devotion on those Particulars, will not be unfurnished with fitting Forms, and may at any Time use more, or fewer thereof, as their Leisure permits, or as their Needs require.

And to the Body of *Prayers and Devotions*, I have prefixed a Collection of select Scriptures upon the several Duties, and most important Needs and Desires of Sufferers for Righteousness. And this I have done, for the Sufferers Guidance and Instruction, as well as for their Devotion. For, besides the kindling and quickning of devout Affections, and the strengthening and supporting of their Spirits amidst their heavy Trials, when they use them as sacred Hymns, or as a Matter of their Religious Meditations: These Texts will teach them the Necessity, and help to shew them the Nature and Offices of all those respective Duties, which are as * *the Salt*

* Lev. 2.
13.
to Mark 9.49.

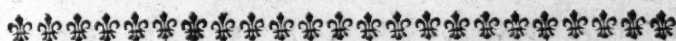
to the Sacrifice, without which their own Oblation of themselves would be insipid, and their Losses for *Christ's* Sake would neither gain his Favour and Acceptance, nor effectually recommend and do Honour to his Cause. And both the Scriptures collected, and the Prayers composed for these Ends, are as follows:





AN OFFICE

FOR
Sufferers for Righteousness
under Persecution.



*Scriptures for those who Suffer for
Righteousness.*

Psal. 94. and Psal.	}	Psal. 12. and Psal.
125. Heb. 12. to		14. Isa. 51. Heb.
v. 18. 2 Cor. 1. to		10. v. 23, to the
v. 13.		end.

I.

For receiving Persecutions, as Chastise-
ments for former Offences.



W HEN we suffer striving
against Sin, we are chasten'd
and corrected of the Lord,
Heb. 12. 4, 5, 6, 9.

The

An Office for those

The Time is come, that Judgment must begin at the House of God, 1 Pet. 4. 17.

I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me, Mic. 7. 9.

O Israel! return unto the Lord thy God, for thou hast fallen by thine Iniquity, Hos. 14. 1.

Remember your Ways, and all your Doings, wherein ye have been defiled, and loath your selves in your own Sight for all your Evils that ye have committed, Ezek. 20. 43.

Remember from whence thou art fallen, and repent, and do thy first Works; or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, unless thou repent, Rev. 2. 5.

If the Fig-tree continues barren, the Lord will say to the Dresser of his Vineyard, Cut it down, Luke 13. 6, 7.

Without Repentance, the Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof, Matt. 21. 43.

II.

For receiving Persecutions, as Trials of our Obedience, and as they bring upon us Losses for Righteousness.

- i. To be received with Contentedness, and with Thankfulness.

If the World hate you, you know that it hated me, before it hated you.

Remember the Word that I said unto you, the Servant is not greater than the Lord. If they have persecuted me, they will also persecute you.

If you were of the World, the World would love his own: but because you are not of the World, but I have chosen you out of the World, therefore doth the World hate you, Joh. 15. 18, 19, 20.

If any Man suffer as a Christian, let him not be ashamed, but let him glorifie God on that Behalf.

If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory, and of God, resteth upon you.

Rejoice, in as much as ye are Partakers of Christ's Sufferings; that when his Glory shall be revealed, ye may be glad also with exceeding Joy, 1 Pet. 4. 13, 14, 16.

Re-

An Office for those

Rejoice, and be exceeding glad, and leap for Joy, for great is your Reward in Heaven: for so persecuted they the Prophets which were before you, Matt. 5. 11, 12. Luke 6. 23.

2. *With free Confession of Christ and his Truths.*

I*F ye suffer for Righteousness Sake, sanctifie the Lord God in your Hearts.*

And be not afraid of their Terror, neither be troubled; and be ready always to give an Answer to every Man, that asketh you a Reason of the Hope that is in you, with Meekness and Reverence, 1 Pet. 3. 14, 15.

Whosoever shall confess me before Men, him will I also confess before my Father which is in Heaven.

But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven, Matt. 10. 32, 33.

For with the Heart Man believeth unto Righteousness; and with the Mouth Confession is made unto Salvation, Rom. 10. 10.

3. *With*

3. With Integrity and prudent Caution.

AND let them that suffer according to the Will of God, commit the Keeping of their Souls unto him in well-doing, as into the Hands of a faithful Creator, 1 Pet. 4. 19.

Hold up my Goings in thy Paths, that my Footsteps slip not, Psal. 17. 5.

Though all this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant.

Our Heart is not turned back, neither have our Steps declined out of thy Way.

Though thou hast sore broken us in the place of dragons, and covered us with the Shadow of Death, Psal. 44. 17, 18, 19.

Stand, having your Loins girt about with Truth, and having on the Breastplate of Righteousness, and your Feet shod with the Preparation of the Gospel of Peace, Eph. 6. 14, 15.

Walk in Wisdom towards those that are without, redeeming the Time.

Let your Speech be always with Grace, seasoned with Salt, that ye may know how ye ought to answer every Man, Col. 4. 5, 6.

See

An Office for those

See that ye walk circumspectly, not as Fools, but as wise,

Redeeming the Time, because the Days are evil, Eph. 5. 15, 16.

Beware of Men, for they will deliver you up to the Councils.

And ye shall be brought before Governours and Kings for my Sake.

Behold! I send you forth as Sheep in the midst of Wolves; be ye therefore wise as Serpents, and harmless as doves, Matt. 10. 16, 17, 18.

4. *With Stedfastness and Constancy.*

F*inally, my Brethren, be strong in the Lord, and in the Power of his Might, Eph. 6. 10.*

Stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel; and in nothing terrified by your Adversaries, Phil. 1. 27, 28.

Contend earnestly for the Faith, which was once delivered to the Saints, Jude 3.

Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil.

That ye may be able to stand in the evil Day, and having done all, to stand, Eph. 6. 11, 13.

Let

Let us hold fast the Profession of our Faith without wavering, (for he is faithful who hath promised).

Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching, Heb. 10. 23, 25.

And now, Lord, behold their Threatnings; and grant unto thy Servants, that with all Boldness they may speak thy Word, Acts 4. 29.

5. With Faith.

1. **W** Herefore take unto you the whole Armour of God.

Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked, Eph. 6. 13, 16.

Cast not away therefore your Confidence, which hath great Recompence of Reward, Heb. 10. 35, 38.

Look unto Jesus, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God, Heb. 12. 2.

*It is a faithful Saying, if we suffer
with*

An Office for those

with him, we shall also reign with him,
2 Tim. 2. 11, 12.

Our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.

While we look not at the Things which are seen, but at the Things which are not seen: for the Things which are seen, are Temporal; but the Things which are not seen, are eternal,
2 Cor. 4. 17, 18.

2. And fear not them which kill the Body. For not a Sparrow shall fall on the Ground without your Father.

Fear ye not therefore, ye are of more Value than many Sparrows.

But the very Hairs of your Head are all numbred, Matt. 10. 28, 29, 30, 31.

When ye do well, and suffer for it, hereunto were ye called, 1 Pet. 2. 20, 21.

It falls to none to be conformed to the Image of his Son in Sufferings, but to them who are called thereto, according to his Purpose, Rom. 9. 28, 29.

Whilst God continues his Hedge about them, Satan cannot touch them, Job 1. 10.

When

who suffer for Righteousness.

19

When he brings them under *Heaviness*, through manifold *Temptations*, 'tis only for a *Season*, and if need be,
1 Pet. 1. 6.

When he permits their *Persecutors* to give them some *Trouble*, the *Remainder of Wrath* shall be restrain, Psal. 76. 10.

God is faithful, who will not suffer you to be tempted above what you are able; but will with the *Temptation* also make a *Way* to escape, that ye may be able to bear it, 1 Cor. 10. 13.

He is a very present *Help in Trouble*, Psal. 46. 1.

From him we shall obtain *Mercy*, and find *Grace* to help, in the * most fitting * *Season*, Heb. 4. 16.

* ΕΙΣ ΤΗΝ
και επο-

My *Grace* is sufficient for thee, my *Strength* is made perfect in *Weakness*,
2 Cor. 12. 9.

And since what they suffer, is only according to the *Will* of God, let them that suffer, commit the keeping of their *Souls* to him in *Well-doing*, as unto a faithful *Creator*, 1 Pet. 4. 19.

6. With

An Office for those

6. With Trust in God.

THE Fear of Man bringeth a Snare; but whoso putteth his Trust in the Lord, shall be safe, Prov. 29. 25.

Thou wilt keep him in perfect Peace, whose Mind is stayed on thee, because he trusteth in thee, Isa. 26. 3.

Blessed is the Man that trusteth in the Lord, and whose Hope the Lord is, Jer. 17. 7.

For he is a Refuge for the Oppressed, a Refuge in Times of Trouble, Psal. 9. 9.

He maketh Wars to cease unto the End of the Earth, he breaketh the Bow, and cutteth the Spear in sunder, he burneth the Chariot in the Fire, Psal. 46. 9.

Some trust in Chariots, some in Horses; but we will remember the Name of the Lord our God.

We will rejoyce in thy Salvation, and in the Name of our God will we set up our Banners, Psal. 20. 5, 7.

It is better to trust in the Lord, than to put Confidence in Man.

*It is better to trust in the Lord, than
to*

who suffer for Righteousness.

21

to put Confidence in Princes, Psalm 118. 8, 9.

Our Fathers trusted in thee, and thou didst deliver them, Psal. 22. 4.

Thou Lord hast not forsaken them that seek thee, Psal. 9. 10.

He shall deliver them from the Wicked, and save them, because they trust in him, Psal. 37. 40.

He will arise and have Mercy upon Sion, when the Time to favour her, yea, the set Time is come, Psal. 102. 13.

I the Lord will hasten it in its Time, Isa. 60. 22.

But if you will not believe, surely you shall not be established, Isa. 7. 9.

And he that believeth shall not make Haste, Isa. 28. 16.

7. Against Trusting more in other Things than in God, and fixing too much on Earthly Dependances.

THERE is no King saved by the Multitude of an Host; a mighty Man is not delivered by much Strength.

An Horse is a vain Thing for Safety; neither shall he deliver any by his great Strength, Psal. 33. 16, 17.

Truly in vain is Salvation hoped for
M from

An Office for those

from the Hills, and from the Multitude of Mountains; truly in the Lord our God is the Salvation of Israel, Jer. 3. 23.

Surely Men of low Degree are Vanity, and Men of high Degree are a Lie: to be laid in the Ballance, they are altogether lighter than Vanity, Psal. 62. 9.

Cease from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of? Isa. 2. 22.

Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help.

His Breath goeth forth, he returneth to his Earth; in that very Day all his Thoughts perish, Psal. 146. 3, 4.

Cursed be the Man who trusteth in Man, saith the Lord, and maketh Flesh his Arm, and whose Heart departeth from the Lord.

For he shall be like the Heath in the Desart, and shall not see when good cometh, but shall inhabit the parched Places in the Wildernesse, in a salt Land, and not inhabited, Jer. 17. 5, 6.

But blessed is the Man, that maketh the Lord his Trust, and respecteth not the proud, nor such as turn aside to Lies, Psal. 40. 4.

Trust

who suffer for Righteousness.

23

Trust not in Oppression, and become not vain in Robbery, Psal. 62. 10.

Trust in the Lord with all thine Heart, and lean not to thine own Understanding, Prov. 3. 5.

For there is no Wisdom, nor Understanding, nor Council against the Lord, Prov. 21. 30.

Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darknes, and hath no Light? Let him trust in the Name of the Lord, and stay upon his God.

Behold all ye that kindle a Fire, that compass your selves about with Sparks: Walk in the Light of your Fire, and in the Sparks that ye have kindled. This shall ye have of my Hand, you shall lie down in Sorrow, Isa. 50. 10, 11.

8. With Patience.

E*ndure Hardship, as a good Soldier of Jesus Christ, 2 Tim. 2. 3.*

If thou faint in the Day of Adversity, thy Strength is small, Prov. 24. 10.

Wait on the Lord, and he shall save thee, Prov. 20. 22.

M 2

He

An Office for those

He that believeth will not make Haste, Isa. 28. 16.

It is a good Thing, that a Man should both hope, and quietly wait for the Salvation of the Lord, Lam. 3. 26.

Ye have Need of Patience, that after ye have done the Will of God, ye might receive the Promise.

Pet. 5. 10. For yet a little while, and he that shall come will come, and will not tarry, Heb. 10. 36, 37.

The Rod of the Wicked shall not rest upon the Lot of the Righteous, lest the Righteous put forth their Hands unto Iniquity, Psal. 125. 3.

Behold, the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and the latter Rain.

Be ye also patient, stablish your Hearts, for the Coming of the Lord draweth nigh.

Take, my Brethren, the Prophets for an Example of suffering Affliction, and of Patience.

Behold, we count them happy which endure. You have heard of the Patience of Job, and have seen the End of the Lord, that the Lord is very pitiful, and of tender Mercy, Jam. 5. 7, 8, 10, 11.

In

who suffer for Righteousness.

25

In your Patience possess ye your Souls, Luke 21. 19.

For whosoever will save his Life, shall lose it; and whosoever will lose his Life for my Sake, shall find it, Matt. 16. 25.

Let us not be weary in Well-doing, for in due Time we shall reap if we faint not, Gal. 6. 9.

Consider him that endured such Contradiction of Sinners, lest ye be weary, and faint in your Minds, Heb. 12. 2.

He shall not fail nor be discouraged, till he have set Judgment in the Earth, Isa. 42. 4.

Because Iniquity of Persecutors shall abound, the Love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved, Matt. 24. 12, 13.

Be thou faithful unto Death, and I will give thee a Crown of Life, Rev. 2. 10.

Here is the Patience and Faith of the Saints, Rev. 13. 10.

9. With Prayer and unwearied Devotion.

BE patient in Tribulation, continuing instant in Prayer, Rom. 12. 12.

Take unto you the whole Armour of God, that ye may be able to stand in the evil Day.

Praying always, with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance, and Supplication for all Saints, Eph. 6. 13, 18.

Is any among you afflicted? let him pray, Jam. 5. 13.

For my Love they are my Adversaries; but I will give my self unto Prayer, Psal. 109. 4.

Let us hold fast the Profession of our Faith without wavering.

Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more as you see the Day approaching, Heb. 10. 23, 25.

10. With Charity towards Persecutors.

1. **W**HEN ye suffer for Well-doing, take it patiently; for this is acceptable with God, 1 Pet. 2. 20.

And be ready to give an Answer to every Man that seeth you suffer, and asketh a Reason of the Hope that is in you, with Meekness and Reverence, 1 Pet. 3. 18.

Bless those that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;

That you may be the Children of your Father which is in Heaven, who doth good to the just and unjust, Matt. 5. 44, 45.

Moreover, Hereunto are ye called, because Christ also suffered for us, leaving us an Example that we should follow his Steps.

Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, 1 Pet. 2. 21, 23.

He was oppressed, and brought as a Lamb to the Slaughter, yet he opened not his Mouth, Isa. 53. 7. M 4 When

An Office for those

When they crucified him, then said Jesus, Father forgive them, for they know not what they do, Luke .3. 34.

They stoned Stephen, and he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge, Acts 7. 59, 60.

Being reviled, we bless; being persecuted, we suffer it, being defamed, we intreat or intercede for our Defamers, 1 Cor. 4. 12, 13.

2. Let not thy Heart envy Sinners; but be thou in the Fear of the Lord all the Day long.

For surely there is an End, and thy Expectation shall not be cut off, Prov. 23. 17, 18.

Fret not thy self because of evil Men, neither be thou envious against the Wicked.

For there shall be no Reward to the evil Man, the Candle of the Wicked shall be put out, Prov. 24. 19, 20.

Rejoice not when thine Enemy falleth, and let not thy Heart be glad when he stumbleth:

Lest the Lord see it, and it displease him, and he turn away his Wrath from him to thee, Prov. 24. 17, 18.

Charity

Charity suffereth long, Charity vaunteth not it self, is not puffed up.

Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh, or imputeth, no evil.

Rejoiceth not in Iniquity, beareth all things, believeth all things, hopeth all things, endureth all things.

And though I give my body to be burned, and have not this Charity, it profiteth me nothing, 1 Cor. 13. 3, 4, 5, 6, 7.

Bless them which persecute you; bless, and curse not.

Recompence to no Man evil for evil.

Avenge not your selves, but give Place unto Wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.

Therefore if thine Enemy hunger, feed him, if he thirst, give him Drink.

Be not overcome of evil, but overcome evil with good, Rom. 12. 14, 17, 19, 20, 21.

11. With Charity towards the Persecuted.

1. I Will weep bitterly, labour not to comfort me, because of the Spoil-

M 5

ing

An Office for those

ing of the Daughter of my People, Isa.
22. 4.

*O that my Head were Waters, and
mine Eyes a Fountain of Tears, that
I might weep Day and Night for the
slain of the Daughter of my People,
Jer. 9. 1.*

*Wo unto them that are at Ease in
Sion; that lie upon Beds of Ivory:*

*That chaunt to the Sound of the
Viol, that drink Wine in Bowls, and
anoint themselves with the chief Oint-
ments; but they are not grieved for
the Affliction of Joseph, Am. 6. 1, 3,
4, 5, 6.*

*Whether one Member suffer, all the
Members suffer with it; or one Mem-
ber be honoured, all the Members re-
joice with it, 1 Cor. 12. 26.*

*Rejoice with them that do rejoice,
and weep with them that weep, Rom.*
12. 15.

*2. Remember them that are in Bonds,
as bound with them; and them which
suffer Adversity, as being your selves
also in the Body, Heb. 13. 3.*

*Be not thou ashamed of the Testi-
mony of the Lord, nor of me his Pri-
soner: but be thou Partaker of the Af-
Af-*

who suffer for Righteousness.

31

Afflictions of the Gospel, according to the Power of God.

The Lord give Mercy unto the House of Onesiphorus, for he oft refreshed me, and was not ashamed of my Chain.

But when he was in Rome, he sought me out very diligently, and found me, 2 Tim. 1. 8, 16, 17.

Ye endured a great Fight of Afflictions, partly whilst ye were made a Gazing-stock, both by Reproaches and Afflictions; and partly whilst ye became Companions of them that were so used.

For ye had Compassion of me in my Bonds, and took joyfully the spoiling of your Goods, knowing in your selves, that ye have in Heaven a better, and an enduring Substance, Heb. 10. 32, 33, 34.

Beloved, thou doest faithfully, whatsoever thou doest to the Brethren, and to Strangers, which have born witness of thy Charity before the Church: whom, if thou bring forward on their Journey after a godly sort, thou shalt do well.

Because that for his Name sake they went forth.

*We therefore ought to receive such,
that*

An Office for those

that we might be Fellow-helpers to the Truth, 3 Joh. 5, 6, 7, 8.

He that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward; and he that receiveth a Righteous Man, in the Name of a Righteous Man, shall receive a Righteous Mans Reward.

And whosoever shall give to drink unto one of these little ones, a Cup of cold Water only in the Name of a Disciple, verily I say unto you, he shall in no wise lose his Reward, Matt. 10. 41, 42.

I was an hungred, and ye gave me no Meat; thirsty, and ye gave me no Drink;

A Stranger, and ye took me not in; naked, and ye cloathed me not; sick and in Prison, and ye visited me not.

In as much as ye did it not unto the least of these, ye did it not to me, Matt. 25. 42, 43, 45.

12. With Motives and Encouragements to suffer.

WHosoever will be a Friend of the World, is the Enemy of God, Jam. 4. 4.

If

If any Man love the World, the Love of the Father is not in him, 1 Joh. 2. 15.

Ye cannot serve both God and Mammon, Matt. 6. 24.

And what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul? Matt. 16. 26.

Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him, which is able to destroy both Soul and Body in Hell, Matt. 10. 28.

As the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ, who comforteth us in all our Tribulation, 2 Cor. 14. 5.

It is a faithful Saying, if we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. 2. 11, 12.

Whether we be afflicted, or whether we be comforted, it is for your Consolation and Salvation; which is effectual in the enduring of the same Sufferings, which we also suffer.

*And our Hope of you is also steadfast, knowing, that as you are Partakers of
the*

the Sufferings, so shall ye be also of the Consolation, 2 Cor. 1. 6, 7.

I would ye should understand, that the Things which happened unto me, have falln out rather unto the Furtherance of the Gospel.

And many of the Brethren of the Lord waxing confident by my Bonds, are much more bold to speak the Word without Fear, Phil. 1. 12, 14.

I suffer Trouble as an Evil-doer, even unto Bonds, but the Word of God is not bound.

Therefore I endure all Things for the Elects Sake, that they may also obtain the Salvation which is in Christ Jesus, with eternal Glory, 2 Tim. 2. 9, 10.

13. For Deliverance from Persecutions.

O let the Wickedness of the Wicked come to an End, but establish thou the Just, Psal. 7. 9.

Return, O Lord, how long? and let it repent thee concerning thy Servants.

O satisfie us early with thy Mercy, that we may rejoyce and be glad all our Days.

Make us glad according to the Days where-

wherein thou hast afflicted us, and the Tears wherein we have seen Evil.

Let thy Work appear unto thy Servants, and thy Glory unto their Children, Psal. 90. 13, 14, 15, 16.

Help us then, O God of our Salvation, for the Glory of thy Name, Psal. 79. 9.

Arise, and plead thine own Cause; remember that the Enemies have blasphemed thy Name, and how the foolish Man reproacheth thee daily.

Forget not the Voice of thine Enemies; the Tumult of those that rise up against thee increaseth continually, Psal. 74. 18, 22, 23.

Wherefore should the Heathen say, Where is their God? Psal. 79. 10.

Wherefore doth the Wicked contemn God? He hath said in his Heart, thou God wilt not require it, Psal. 10. 13.

Grant not the Desires of the Wicked, O Lord, further not his wicked Device, lest they exalt themselves, Psal. 140. 8.

Put them in Fear, O Lord, that they may know themselves to be but Men, Psal. 9. 20.

Fill their Faces with Shame, that they may seek thy Name, Psal. 83. 16.

14. For Trust in God, to be preserved under the same, and delivered from them.

THE Wicked watcheth the Righteous, and seeketh to slay him.

But the Lord will not leave him in his Hand, nor condemn him when he is judged.

Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his Hand.

They shall not be ashamed in the evil Time, Psal. 37. 19, 24, 32, 33.

Thou shalt hide them in the Secret of thy Presence, from the Pride of Man; thou shalt keep them secretly in a Pavilion, from the Strife of Tongues, Psal. 31. 20.

Shall the Throne of Iniquity have Fellowship with thee, which frameth Mischief by a Law?

They gather themselves together against the Soul of the Righteous, and condemn the innocent Blood.

But the Lord is my Defence, and my God is the Rock of my Refuge.

And he shall bring upon them their own Iniquity, and shall cut them off in their

who suffer for Righteousness.

37

their own Wickedness; yea, the Lord our God shall cut them off, Psal. 96. 20, 21, 22, 23.

For yet a little while, and the Wicked shall not be; yea, thou shalt diligently consider his Place, and it shall not be, Psal. 37. 10.

But the Needy shall not always be forgotten; the Expectation of the Poor shall not perish for ever, Psal. 9. 10.

For thou wilt save the afflicted People; but wilt bring down high Looks, Psal. 18. 27.

So that a Man shall say, Verily there is a Reward for the Righteous, Verily he is a God that judgeth the Earth, Psal. 58. 11.

15. An Hymn of Thanksgiving for Deliverance from Persecutions.

O How great is thy Goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the Sons of Men! Psal. 31. 19.

For thou, Lord, hast heard the Desire of the humble: thou wilt prepare their Heart, thou wilt cause thine Ear to hear:

To

An Office for those

To judge the Fatherless and the Oppressed, that the Man of the Earth may no more oppress, Psal. 10. 17, 18.

Light is sown for the Righteous, and Gladness for the upright in Heart, Psal. 97. 11.

Blessed are they that mourn, for they shall be comforted, Matt. 5. 4.

They that sow in Tears, shall reap in Joy.

He that goeth forth, and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him.

The Lord hath turned our Captivity, he hath done great Things for us, whereof we are glad, Psal. 126. 3, 4, 5, 6.

Many shall see it, and fear, and shall trust in the Lord, Psal. 40. 3.

The Righteous shall be glad in the Lord, and shall trust in him, and all the upright in Heart shall glory, Psal. 64. 10.

Zion heard, and was glad, and the Daughters of Judah rejoiced, because of thy Judgments, O Lord, Psal. 97. 8.

O love the Lord, all ye his Saints, for the Lord preserveth the Faithful, and plentifully rewardeth the proud Doer.

Be

Be of good Courage, and he shall strengthen your Heart, all ye that trust in the Lord, Psal. 31. 23, 24.

Rejoice in the Lord, O ye righteous, and give Thanks at the Remembrance of his Holiness, Psal. 97. 12.

Sing unto the Lord, blefs his Name, be telling of his Salvation from Day to Day, Psal. 96. 2.

And my Tongue shall speak of thy Righteousness, and of thy Praise all the Day long.

I will give thee Thanks in the great Congregation; I will praise thee among much People, Psal. 35. 18, 28.



PRAY-

P R A Y E R S

For those who suffer for
Righteousness.

I.

A Penitential Prayer under Persecutions, as they are Chastisements for our former Offences.

O Almighty Lord, who art wont to shew both thy Power and Mercy in correcting Sinners, when the Cry of Sins grow great, and nothing but Affliction will make them wise; justly art thou moved now at length, to visit thy People in this Land with Persecutions, after we had first turned a deaf Ear to all the Calls of thy Mercy, and had long abused the Blessings of Peace. There is need, O God, of our sufferings, to keep up a Reverence for thy Justice, and to reclaim us from our Iniquities; and this fiery Trial comes to purge us from our Dross, and to chastize us for our past Offences; as well as to prove our pre-

present Obedience and Constancy to thy holy Laws.

Our Peace, O holy Father, had made us loose and contentious; and our Plenty had served chiefly to maintain Pride and Luxury. And the worldly Endowments about Religion, had stoln our Affections away from it; and instead of continuing thankful and true to thee, our Hearts grew covetous and ambitious after them, and preferr'd and took up with them for their Portion.

We are, O Lord, a stubborn and a stiff-necked People, still lifting up our selves against thee, and against thy Vicegerents. We are given to Hypocrisie, and take Delight in Lies; Oppression and Rapine are to be found in our Dwellings; and Drunkenness and Adultery have grown common and fashionable Wickednesses, and have set up without Shame in our Streets. Thy pure Worship and Service had been grievously and shamefully neglected, or carelessly and indevoutly attended, before it was given up to be persecuted amongst us. And thine holy Things have been defiled; thy Ministers have been despised and evil intreated; and thy

thy sacred and dreadful Name has been commonly and horribly profaned, by rash and false Oaths, and by the most presumptuous and terrible Imprecations. * *Our Works, O great and righteous God, have been Works of Iniquity; and when thou hast called us, we have not hearkened unto thee; when thou hast smitten us, we have not repented, but have* || *dealt proudly, and hardened our Necks against thy Word.*

* *Isa. 59. 6.*
 || *Neh. 9. 29.*

To us, therefore, O Lord, belongeth Shame and Sorrow, and Confusion of Face; and thou art righteous in all that thou hast brought upon us. Our Sufferings are far below our Deserts, and we must needs justify thee, and condemn our selves.

† *Dan. 9. 9.* But † *to thee, O God, belongeth Mercy and Forgiveness, though we have rebelled against thee: And we return unto thee with true Contrition and hearty Repentance for all our Iniquities, that thou may'st have Mercy upon us. O! for the Sake of thy dear Son's most precious Blood, pardon all our Sins, and purifie our Souls. Perfect our Repentance, and bring us Home entirely to thy self, and prevent all our Backslidings. Help our slow and slothful*

ful

ful Souls to be quick and vigorous; and our drowsy Spirits to be watchful in the Ways of Righteousness. Help thou us, good Lord, for we are not able to help our selves, and thou alone art our Help. And when our Sufferings have by thy Help and Grace reduced us to our Duty, we shall then, O holy Father, thankfully receive any Losses for Righteousness Sake, and look on all the violent Attempts of the Enemy, as so many Instances and Messengers of thy Mercy, through our Lord Jesus Christ. *Amen.*

Out of the Office of Commination.

O Most mighty God, and merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the Death of a Sinner, but that he should rather turn from his Sin and be saved; mercifully forgive us our Trespases; receive and comfort us, who are grieved and wearied with the Burden of our Sins. Thy Property is always to have Mercy; to thee alone it appertaineth to forgive Sins. Spare us therefore, good Lord, spare thy People whom thou

thou hast redeemed; enter not into Judgment with thy Servants, who are vile Earth, and miserable Sinners: But so turn thine Anger from us, who meekly acknowledge our Vileness, and truly repent us of our Faults; and so make Haste to help us in this World, that we may ever live with thee in the World to come, through Jesus Christ our Lord. *Amen.*

II.

Prayers under Persecutions, as they are Trials of our Obedience, and bring upon us Losses for Righteousness.

1. *A General Prayer for Mercies, and Qualifications needful in suffering Times.*

O Blessed Jesus, who now callest us out to bear thy Cross, and to suffer Afflictions for thy Sake, who sufferedst a most ignominious Death for ours; bring none of us to suffer, till thou hast first prepared us for it; nor let us suffer more, or longer, than thou wilt enable us willingly and thankfully to endure. Let

Let not any among us, O Lord, come to suffer for our own Follies, nor be afraid to suffer for thy Righteousness. And give us all Grace to live according to thy Precepts, that we may all have Courage and Comfort in suffering for them. Let us not take Liberty to transgress some Duties of our Holy Religion, whilst we suffer for others; nor ever hope to recommend our selves, or our Sufferings, to thy merciful Acceptance, without studying to be entire in our godly Care, and having an Eye to all thy Laws.

And when our Afflictions press most upon us, let the Graces and Comforts of thy Holy Spirit abound most in us. Whatever else we lose thereby, let us not lose Truth and a good Conscience. Preserve us stedfast in the Belief of thy heavenly and oppressed Truths, and undaunted in the Profession of them. Grant us Patience to bear thy Cross, and not grow faint or weary; and Meekness to bear our Persecutors, and not grow angry and bitter of Spirit; and Charity to forgive their Wrongs, and to overcome their Evil with Good. Strengthen our Faith of thy heavenly Joys, to recom-

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pence

pence all these earthly Sufferings; and of thy never-failing Help and Grace, to assist and support us under them, and to deliver us from the same in thy due Time. Let the Greatness of our Distresses drive us to be more constant and earnest in our Prayers. And as fast as Afflictions come from our Persecutors, let Succours and Supports still come from thee. O let us always have thy Strength to bear us up, and find thee an Help at Hand in our greatest Needs; and then our Patience and godly Stedfastness shall triumph over all the Malice of our Persecutors.

And suffer us not, O Father of Mercies, to be dashed to pieces in this Storm, and swallowed up in these Waves. But in thy Tenderness to our Infirmities, after we have suffered a while, send us Ease. Shorten the Days of these Sufferings, and hasten thy Coming for our Deliverance; and bring us at length to everlasting Rest and Peace in thy heavenly Kingdom, thro' Jesus Christ our Lord. *Amen.*

2. *A Prayer out of the Litany.*

O God, merciful Father, that des-
pisest not the Sighing of a con-
trite Heart, nor the Desire of such as
be sorrowful; mercifully assist our
Prayers which we make before thee, in
all our Troubles and Adversities when-
soever they oppress us; and graciously
hear us, that those Evils, which the
Craft and Subtilty of the Devil or
Man worketh against us, be brought
to nought; and by the Providence of
thy Goodness they may be dispersed,
that we thy Servants being hurt by no
Persecutions, may evermore give Thanks
unto thee in thy Holy Church, thro'
Jesus Christ our Lord. *Amen.*

Particular Prayers.

I. *For Integrity, and not seeking to any
evil Ways for Help.*

O Almighty Lord, thou hast re-
served us for Days, when * *be* * *Isa. 59.*
that will depart from Evil, is like to 15.
make himself a Prey. But grant
N 2 me

(a) me Grace to esteem no Loss comparable to that of Innocency, and of a good Conscience; nor to harbour any Fear like to that of thy Displeasure, and of the intolerable and eternal Pangs of Hell-fire.

Let thy Laws, O my God, direct all my Steps in my greatest Dangers. Keep me more studious in all my Counsels, of what is lawful for me, than of what seems safe and serviceable in my Necessity: And never suffer me to stoop to any Sin, in Hopes thereby to put by fleshly Trouble, or to serve any worldly Turn.

In thy Providence, O Father of Mercies, lies all my Safety and Protection. And O that I may ever commit my self to that protecting Providence, by keeping close to thy Commandments. O that I may never in any Case forsake them, but always look upon that as the ready Way to have thee

(a) These Prayers that are made in the Singular Number, for one's own self, may be turned into common Collects for others as well as our selves, by a light Change of We for I, Us for Me, Our for My or Mine, &c. as often as these Words occur therein.

thee forsake me ! Whatever Streights or Dangers encompass me, the Ways of my Duty, O Lord, are the surest Ways of thy Mercy, and of my own Safety. And O that I may find them to be Ways of Preservation, and Deliverance at present, and of everlasting Peace and Joy in the End ; thro' our blessed Lord and Saviour Jesus Christ. *Amen.*

II. For Constancy in Persecuted Duties.

1. *Against being turned aside by worldly Dangers or Losses.*

O Almighty and everlasting God, keep me constant to thy Truths and Precepts, amidst all these violent Persecutions, which are ready to come upon me for the same. O that I may * *stand fast* in thy Ways, and be no- * *Phil. 1. thing terrified by the Adversaries* 27, 28. thereof. That I may † *stand fast in* † *Eph. 6. the evil Day, and contend earnestly for* 13. and the Faith. Let me not ‡ *grow weary* ‡ *Jude 3. of Well-doing, or of godly Suffering,* ‡ *Gal. 6.9. nor wax faint in a good Cause.* En- and *Heb. 12. 13.* able me to stand to my Duty at all Ha-

zards, and to be ready, if the Will of God be so, to witness it unto Bonds; yea, or even to seal it with my Blood; and to die for thee, as thou, blessed Saviour, hast done for me.

Let not the Fear of Men make me forsake thee; nor let my Love of this World, make me throw up my blessed Hopes of a better. Nor give me up, for the Sake of any Losses or Terrors, ^{† Matt. 10.} to fall from my Duty, or to ^{33.} *deny thee before Men, that thou mayst not finally deny me before the Angels which are in Heaven.*

O that I may never leave thee, O holy Jesu, because thou art a Man of Sorrows. But give me Grace, with ^{* Heb. 11.} *Moses,* ^{24, 25, 26.} * always to prefer the Afflictions of the Godly when they are persecuted, before the Joys of the Wicked; and to choose to be among those who suffer for Righteousness, rather than among those who seem best to thrive and prosper in the Ways of Violence.

O that I may not grudge to take up the Cross, when that is in my Way to win the Crown; nor to endure a short Tribulation for the Kingdom of Heaven, which thou art ready to give
to

to all that faithfully serve and suffer
for thee, thro' our Lord Jesus Christ.
Amen.

III. Against being shaken in Mind, or scandalized.

1. *By the Defection of others, or by Variety of Opinions.*

O Almighty and most merciful God,
keep me from being any ways
unsettled, or shaken in Mind, about
the Way of thy Truth, and of thy
Righteousness. O that thy Judgments
may not make us harbour any Suspi-
cion of the Truth of our holy Faith,
but make us see that they all come upon
us, to try how far we can suffer for it;
or to punish us, because we have not
been true to it. They are sent, O
righteous Lord, to punish the Loose-
ness and Wickedness of our Lives,
amidst the Orthodoxy and Holiness of
our Profession.

And let not any other Persons Un-
stedfastness in thy Ways, how great
or numerous soever they be, cause me
to waver, or once think of varying
from

from the same. O that I may never follow weak Minds, in their Fickleness and Inconstancy; nor worldly Minds, in varying Belief and Professions, according as they are blown about with every Blast of worldly Interest or Convenience. Let me not think the worse of thy Truths, because others forsake them; nor run in to those, who prefer the Ways of worldly Ease, before the Ways of Innocence; nor grow weary of the Ways of everlasting Life, because others, setting more by worldly Enjoyments, are ready to exchange them, when there is Hopes of present Security thereby, for Ways of everlasting Death. Thy Truth, O Lord, is everlasting, and still the same. And O that my Belief and Love thereof, may always be one and the same too, for our blessed Lord and Saviour Jesus Christ's Sake. *Amen.*

2. Or, *By a Reverence of any Mens Persons.*

ESpecially, O Lord, let not my Reverence of any Mens Persons, cause me to err from the Way of thy Precepts; let not them carry me against
my

my own Knowledge, nor suffer me to ascribe more Authority, or to have more Belief in their Examples, than in the plain Voice of thy Word, or in the clear and common Notions of Right and Wrong, and of natural Conscience. If they would have me shut mine Eyes against this Light, let me no longer reverence or give Ear to them. Yea, * *though an Angel from Heaven should* * Gal. 1.8. come and *preach against the same*, let me not believe him. † *Let God be true*, † Rom. 3.4. tho' they be held *Lyars*. And let these Monitors be ever firmly thought to speak right, tho' the most admired Persons gainsay it, and both act and speak wrong.

Make me know, O God, that thy plain Word, and the known and received Dictates of natural Honesty and Conscience, are always true and faithful; but that every Man, even the best of Men, are liable to fail. Let me ever bear in Mind, that good Men may alter and lose their Goodness, but that evil and unrighteous Things do not alter, nor can ever lose their Unrighteousness. So that whensoever a good Man falls, to do a manifestly evil and unrighteous Thing, his doing it can

only make us think the worse of his Person, but is not in any wise to make us think better of the unrighteous Action.

Teach me, O Lord, that it is thy Law, and not their Example, which is to be my Rule: That I am thy Servant, not theirs; and am to hearken
 * *Matt. 23.* unto thee, not unto them; and * *to*
 9, 10. *call no man Master upon Earth,* in Opposition to thee, my great Master, who art in Heaven. O therefore, let thy Truths, O my God, and not other Mens Practice, be my Guide; and let thy Approbation and Acceptance, not their Applause, be my Recompence; thro' the Merits of our blessed Lord and Saviour Jesus Christ. *Amen.*

3. *A Prayer for Faith.*

O Almighty and most merciful Father, who both seest and sendest all these Sufferings which are come upon us from the Adversaries of thy Truth; give me Grace to live by Faith in thee, and not by Fear of them; and in all my Actions under the same, to order my self, as one who regardeth what thou promisest, and not what they threaten. *Tho'*

Tho' I converse in the midst of them,
and they are full of Rage, yet keep
me ever mindful, O Lord, that their
Malice cannot hurt me, more than Sa-
tan's Instruments could touch Job,
* *till thou givest them Leave.* What-^{*Job 1.10,}
soever they devise against me, it will^{11, 12.}
come to nothing, till thy Time, and
† *my Hour is come.* So that however^{†Job 7.10.}
they threaten, I know I am secure, till
thou callest me out to Suffering. And
since I shall suffer nothing from them,
but at thy Time, and under thy Di-
rection; in the midst of all this Fear
and Danger, I rest my Soul, O my
God, upon thy Care, and cheerfully
resign my self to thy Protection and
good Pleasure.

And if it seem good to thee to send
some Sufferings, thou, O merciful Fa-
ther, wilt graciously suit my Trials
to mine Infirmities. Thou wilt order
me no more, than by thy Grace † I^{† 1 Cor.}
shall be able to bear; and † the Re-^{10.13.}
mainder of Wrath wilt thou restrain. † *Psalm 76.*
If thou triest me, it will † *be only for* † *1 Pet. 1.*
a Season. 6.

Thy Grace will take off their Vio-
lence, before it has driven me beyond
mine Innocence; * *nor wilt thou suffer* * *Psalm 125.*
the 3.

the Rod of the Wicked to rest upon the Back of the Righteous, till they are wearied out thereby, to put forth their Hand unto Iniquity.

And when thou hast brought me into my Troubles, make me believe assuredly; O my God, that thou wilt not leave me there. Tho' I am in no wise
 † 2 Cor. 12. 9. sufficient for them of my self, † thy Grace shall be sufficient for me; for thy Strength is made perfect in our Weakness. Still as I need thee, O Father, thou wilt be with me: Thou wilt strengthen me by thy Succours, when my Burdens grow too heavy for me: Thou who sendest me Tribulations, wilt send me Comfort in them; and
 ‡ 2 Cor. 1. 4. ‡ make my Consolations abound by Christ, as my Sufferings abound for him. And make all the Sorrows which I endure, to work for thy greater Glory, and my greater Good, in thy due Time.

And O that, in the mean while, I may look stedfastly from the Cross to the Crown, and be firm in the Belief and Expectation, that they who patiently || suffer for Christ, shall be sure
 || 2 Tim. 2. 11, 12. to reign with him. † Set the Joy before me, that for its Sake, I may willingly
 † Heb. 12. 2.

lingly endure the Cross, and despise the Shame; and hold my Eyes fast on * *the* * 2 Cor. 4. exceeding Weight of Glory, which shall 17, 18. recompence our present Ignominy; and on the Things Eternal, wherewith thou wilt repair our Loss of Temporal, for our Lord Jesus Christ's Sake. Amen.

4. *A Prayer for Trust in God.*

O Almighty and most merciful Father, whilst I walk here in the Midst of Fear and Danger, I humbly and chearfully trust my self to thy Care. I place my Safety in an humble Confidence in thee; and come to meet these Difficulties, and prepare to bear them, not in any vain Presumption of my own Strength, which, alas! at best is but Weakness; no, nor of any earthly Supports, but only in the Name and Power of the Lord my God.

Lord, I trust to thee, who art able to save me, and hast promised to help me. I trust to thee, who lovest to be trusted, and hast always been true to me, and * *never failest those that trust* * Psal. 9. in thee. I look for all my Succours 10. and Deliverances from thy Grace; and am not † *hasty* to fix Times to † Isa. 28. thy 16.

thy Providence, or to set Bounds to my own Patience; but am contented, yea, thankful, to receive them in thine own Way, and at thine own Time, even at *thy* † *set-time* of sending them.
 † *Ps.* 102. 13. O help me therefore, O my God, for thy Faithfulness, and thy Mercies Sake, and let me not be disappointed of my Hope, for our blessed Lord and Saviour Jesus Christ's Sake. *Amen.*

5. *Against trusting more in other Things than in God, and fixing too much on Earthly Dependances.*

GRant, O gracious Lord, that under all our Trials and Troubles, we may be duly sensible of the Vanity and Inconstancy of all earthly Supports. O that we may never || *depart from thee*, to trust in them. Nor give over our patient looking up to thee, and thy wise Providence, whose Ways and Methods are far above out of our Reach, to presume on our own vain Fancies and bold Surmises, and † *lean to our own Understandings*. Lord, give us not up to * *feed on Wind*, which serves not to preserve us, but only to puff us up. Nor to turn aside from regard-

regarding thy sure Promises, to support our selves, and delude one another with Lies and vain Confidences; and to warm our selves at imaginary † Fires, † *Is. 50. 11.* and walk in the Light of those Sparks, which are not of thine, but only of our own kindling.

Let us not rest our Hearts, O God, and place our Confidence, in any Arm † of Flesh; for there is no Trust in † *Jer. 17. 5.* them. For || surely Men are Vanity, || *Pf. 62. 9.* yea, to be laid in the Ballance, with thee, they are altogether lighter than Vanity. We cannot † know all that is † *Jer. 17. 9.* in their Hearts; and they daily and suddenly change their Minds and Purposes; or their Power fails, and they cannot bring their Devices to pass. For where they are the most fixt on Things, and seem best prepared for them, 'tis * not their Device, O Lord, * *Prov. 19. 21.* but thy Purpose, which shall stand, and in a Moment thou breakest all their Measures. And in a little Time, † they † *Pf. 146. 4.* turn to their Dust, and in that very Day all their Thoughts perish. They are no Staff of Support, O God, but † a Staff of Reed to lean upon, and † *Ezek. 29. 6.* will break, and run into our Hands *Is. 36. 6.* and pierce them, when we lay our Weight upon them. Teach

Teach us then, O Father, in looking upon them, not to look off from thee; and to consider them, even the best of them, only as Means of thy Care and good Providence, which can preserve and deliver us without them by a thousand other Ways, though there is not any of them that can profit us without thee. And make us all to look upon thee, as the Lord from whom cometh our Help, and in whose sole Grace and Mercy we repose our entire and chiefest Trust, through our Lord and Saviour Jesus Christ. *Amen.*

6. *Prayers for Patience.*

1. *In easy and unwearied Endurance.*

O Almighty and most gracious God, who suitest thy Gifts to our Necessities, in these suffering Times, give me a suffering Spirit, and enable me to * *bear Hardship as a good Soldier of Jesus Christ.*

* 2 Tim.
2, 3.

Endue me with such Patience under the same, as no Heaviness or Length of my Trials shall overcome. Let me not be driven by any cruel and unjust Usage

Usage for thy Sake, to accuse thy Providence, or to revile my Persecutors. Let me not shew Uneasiness under my Sufferings, but willingly and contentedly bear them; yea, rejoice in the same, and thankfully praise thee, * *that* ^{Acts 5. 41.} *thou countest me worthy to suffer for thy Name.* Keep me from growing weary of bearing thy Cross, or from fainting under it. Tho' thou tarriest, enable me to wait for thee. O that I may persevere in Waiting, and hold on to the End, and never let go my Patience, when my Persecutors have left me nothing else, or cast away my Confidence in thee.

O that I may inwardly triumph in the Righteousness of my Cause, when I am trodden down by the Violence of the Oppressors. That I may be comforted to think, that I have still the more of thy Love, as I bear the more of their Malice. O that I may be † *joyful in Hope*, as well as *patient in* † *Tribulation*; and count it an extraordinary Favour to me, that I have been called out to lose any Thing for thee, to testify my Love unto thy Laws, and to dispose me for thy gracious Acceptance, thro' the Merits and Mediation of

† Rom. 12. 12.

of my dearest Lord and Saviour Jesus Christ. *Amen.*

2. *In not envying the Success of the Wicked, in compassing Unrighteous Devices.*

O Lord, who, for wise Ends, art oft-times pleased to permit a Righteous Cause to be worsted, and the Devisers of Unrighteousness to prevail against it: Suffer us * *not to fret,*
 * *Prov. 24. 19, 20.* or torment our selves, when we see such *wicked Men prosperous,* and triumph for bringing their unrighteous Devices to pass. Let not that tempt
 † *Prov. 23. 17.* us, O God, to † *envy Sinners,* much less to think favourably, yea, or even doubtfully, of their wicked Violence. Never give us up to measure the Justice or Injustice of Undertakings by Success; and to miscall apparently wicked Things, naming *Evil, Good,* and *Wrong, Right,* only because we see it prosperous. Let us not fall to take part with the Injury, only because of its seeming Prosperity; or to think that God has forsaken what is right, because he permits it to be oppressed for a while; or, when we see it once
 down,

down, to despair of his ever raising it up again.

Thy Judgments, O most mighty Lord, *are unsearchable, and a great deep*: Teach us with all Humility to reverence them, not by bold Expositions, especially in Favour of apparently unrighteous Things, to abuse the same. They surprize us with doing right, when all outward Hopes and Appearances thereof are gone. Help us therefore, when Things are at the worst, still to have Hope and Faith in thee to raise them up again. They open a Way, and make a Light of Deliverance to break forth at thine own Time. Give us Patience in Expectation till that Time come. The Unrighteous, as *Pharaob's* was, are more in the Way of thy Mercy, when thou keepest thy Plagues upon them, to soften their Hearts, than when thou takest them off. O let us not envy them for that Ease, which hardens Sinners, and is their greatest Unhappiness. They are kept up with Successes, for full Trial of thy Servants Patience; and, if they will not repent thereof, † *to fill up the Measure of* ^{†Matt. 23.} *their own Wickedness.* Let us there-
fore ^{32.} ^{Gen. 15.} ^{16.}

fore learn therein, gracious Lord, to adore thy Forbearance, and to imitate the same, not to repine at it: And to finish the Work of our own Patience, that || *Patience may have its perfect Work* in us.

¶ *Jam. I. 4.*

And however it passeth here on Earth, O God, yet we are assured that at the Great Day, the Judge of all the World will do exact Justice. The Wicked shall then be eternally punished for all their prosperous Wickedness: And the Just shall be everlastingly recompenced, for all the Sufferings which they have endured, and for all the Losses which they have sustained, in adhering to the Ways of Righteousness. O therefore, blessed Lord, that we may ever detest all Wickedness, and carefully keep off from it, even when here we see it most prosperous. And stedfastly reverence the Ways of Duty and Righteousness, and stick to them, even when we see them labouring under the Cross, and born down with cruel Oppressions. O that we may see and believe assuredly, that altho' we do not live to see the Prosperity of the Ungodly turned into Punishments, and the Sufferings of thy Saints exchanged

changed for Crowns and Glories in this World; yet we shall certainly see the same fulfilled in both to the uttermost in another World. Where, Lord, grant that I may have my Place of Ease, whatever Troubles I meet with here, for my dear Saviour Jesus Christ's Sake. *Amen.*

7. For Prayers, and unwearied Devotion under Persecutions.

O Holy Father, give me Grace to look up to thee in all my Distresses, and to make holy and fervent Prayers, both my most bounden Service, and my most sure Support, under all these Persecutions. O that the Growth of my Sufferings may continually heighten and increase my Devotions. That I may be * *instant in* * *Rom. 12.* *Prayers,* and † *watch thereunto with* † *Eph. 6.* *all Perseverance.* And the more Straitness and Scarcity I find at any Time, of publick Opportunities, make me so much the more diligent and constant, earnest and affectionate in my private Devotions.

Let not the Malice of mine Oppressors, be able to estrange my Soul from

from thee, or make me weary of conversing with the Almighty. Let Devotion be the Life and Stay of my Spirit, and let me never forget, that my chief Remedies against their Violence, are Prayers and Tears. When they drive me from all Confidence in my self, teach me to run for Sanctuary, and to seek Help from thee. Even from thee, O my God, who, with a Father's Pity and Tenderneſs, beholdeſt what we ſuffer for thy Sake, and wilt ſupport us under the ſame; who ſeeſt our Wrongs, and wilt do us Right in
 * *Pſ. 56. 8.* thy due Time; and * *who bottleſt up all our Tears*, and wilt remember them with ſurpaſſing and eternal Mercies, in the Day of Recompences, for our dear Lord and Saviour Jeſus Chriſt's Sake. *Amen.*

8. A Prayer for diligent Attendance on Publick Aſſemblies.

AND, O gracious Lord, in theſe Trials give me Grace diligently to attend upon the publick Miniſtrations, and to make one in offering up thy pure Worſhip, in the Communion and Aſſemblies of the Saints.

Make

Make me fully sensible, that when they most violently oppress us, we have most need to fly to thee with joint Accord, to help and defend us. And that when they seek most to extirpate thy pure Worship, it lies upon us to meet together, to pay the same, and bear it up. O that their Cruelty against it, may enkindle in us a godly Zeal for it. That we may **hold** Heb. 10. 23, 25. *on our Profession without wavering,* and resolutely stick to thine *Holy Assemblies*, without which we cannot pretend to stand up for thy Cause.

And O that no Difficulties, or Hazardousness of these Assemblies, may make us indifferent about thy Service; and that none among us may lay hold thereof as an Excuse for Irreligion, or prophane Negligence. Make us all see, that we can have no Excuse in rejecting Prayers and publick Ministrations, more than in rejecting other Duties, only because they are Persecuted, and have the Cross upon them. Yea, Lord, let nothing seem so terrible to me, as being debarred the Opportunities of waiting upon thee. Nor any Loss seem so hard to be endured, as
losing

losing this Way of Access to God, and the Devotion of my Spirit.

Whilst I am serving thee, make me confident, O my God, that thou wilt protect me. My Safety, at all times, lies in the Care and Guardianship of thy good Providence. And I can never have more Reason to expect that careful Providence, than when I am taken up in thy immediate Service. But if Suffering shall happen to meet me there, let me comfort my self to think, that it finds me at a good Work, and cannot come to me when I am better employ'd. And whatever I lose in this Case, make me sensible, O Lord, that it is not lost, but most wisely and well laid out; and that I cannot part with my worldly Substance for a better Cause, or to my greater Advantage. O that I may

* Heb. 10. * *rejoice in such spoiling of my Goods,*

34. as what is a † *laying up Treasures for*
† Matt. 6. *my self in Heaven.* And be glad to
20.

have my poor perishing Substance thus lent to thee, to be repaid with an Eternal Inheritance in thy Kingdom, thro' the Merits of my blessed Saviour and Redeemer Jesus Christ. *Amen.*

9. Prayers for Godly Prudence and Caution, in Days of Peril and Persecution.

1. For Prudence.

BUT though I am ready to come and suffer for thee, when thou callest me to it; let me not run upon it, O gracious God, before thy Call. Suffer me not to expose my self to their Violence needlessly: Nor to bring it upon my own Head, for Things that are no part of thy Service. Nay, nor even for doing good Things unseasonably, or with such unnecessary Provocations, or improvident Carriage and indiscreet Circumstances, as are fit to fetch down Troubles, when I might have been safe in doing the same, with due Foresight and godly Caution.

O that conversing as I do in the midst of Dangers, I may learn to * *beware of Men.* That knowing † *the* * *Matt. 10.*
Days are evil, and that Trouble is † *16.*
hasting on apace of it self, I may not † *Eph. 5.*
throw away my Quiet before I need, † *16.*
but *redeem the Time.* Grant me the Skill and Care, O merciful Lord, to
O be

* Eph. 5. be provident in all Things, and * walk
^{15.} *circumspectly*: To † walk in Wisdom
 † Col. 4. 5. *towards those that are without*, that
 they may find nothing for which to
 lay hold of me, but my Love and Zeal
 to thee, and a wise and faithful Dis-
 charge of my Duty; which, tho' they
 persecute, Thou, O my God, wilt
 graciously accept, for my dear Lord
 Jesus Christ's Sake. *Amen.*

2. *For Integrity therewith.*

† Matt. 10. 18. **B**UT, together with ‡ *the Wisdom*
 of the Serpent, give me Grace, O
 holy Father, in all my Trials, to shew
 forth *the Innocency and Sincerity of the*
Dove. Let all my Wisdom and Wa-
 riness be shewn in doing of my Duty,
 but never in letting it fall: And in
 doing it faithfully, without Maim or
 disobedient Reserves; diligently, with-
 out Remissness; and resolutely and un-
 dauntedly, when thou callest me forth
 to shew Boldness. Let it never carry
 me, to secure my self, by neglecting
 thee or thy Service; or by acting
 against the Rules of Truth and Righ-
 teousness, or against the Honour and
 Interest of thy Cause. Under all my
 Suffer-

Sufferings, O Lord, help me constantly and strictly to attend to the Ways of Religion, that I may suffer with Innocence; and not to the worldly Ways of Parties, which abound too much with Wickedness. And let me never forget, that there is as much need of a good and righteous Carriage under Sufferings for Christ, as of a good and righteous Cause for the same.

But in serving thee faithfully, O gracious God, let me not shew Rashness, nor give the Enemies of thy Truth Advantage against me, by any Culprableness or Unadvisedness of my own Carriage. Whatever I suffer, let it not be as the Fruit and Chastisement of my own Folly and Precipitancy. But grant, that in that Day I may have the Comfort and Support to think, that 'tis all come upon me for my Duty towards thee, and for an acceptable and well-guided Zeal for thy Glory, which, however it is spitefully treated by them at present, will be graciously received and remembered by thee at last for mine unspeakable and eternal Comfort, thro' the Merits of my only Saviour Jesus Christ. *Amen.*

10. *A Prayer for Patience and Charity
towards our Persecutors.*

O Blessed Lord, whilst we are suffering at their Hands for thy Cause, fill us with Patience and Charity towards our Persecutors. Keep us always mindful, that there is as much Need of a meek and forgiving Carriage, as of a righteous Cause, in those that suffer for thee. And that thou sendest Persecutions for a Trial of our Patience and Charity towards our Oppressors, as well as for a Trial of our Constancy to thy Truth and Righteousness.

Let us not fail, O God, of a gracious Acceptance with thee, by our Impatience and Wrathfulness against them. Yea, and let not the Way of Truth and Righteousness miscarry in our Hands, through the Scandal of our angry Passions. Let us not prejudice any against the Goodness of our Cause, by the Bitterness and Implacableness of our Spirits; nor tempt good Minds to be hasty in concluding that we want Truth, because they see we cannot be easie in suffering for it, and want Charity.

In

In all our Trials, O blessed Jesus, let us stedfastly consider, how meekly and charitably thou didst endure thine: And learn of thee * *to suffer without* ^{1 Pet. 2.} *Threatning*; and not only to bear our ^{23.} Enemies, but † *to love them.* To beat † *Matt. 5.* back their Violence by unwearied Pa- ^{44.} tience; and to overcome their Inclinations of heaping Injuries on our Heads, by our daily heaping Forgiveness and Kindnesses on theirs. And, instead of being angry at those by whom we suffer, let it please us, O God, that we are counted worthy to suffer for thy Name; and enable us to rejoice at our Losses in this World, in Hopes of the blessed Recompence thereof in thy heavenly Kingdom, thro' Jesus Christ our Lord. *Amen.*

*Particular Prayers for Patience to-
wards them.*

1. **H**OWever cruel or unjust their Usage be, give us Grace, O Almighty Father, to bear it patiently. Let us not seem fretful and uneasy at our worldly Losses, as if we paid thee this Service with Ill-will, and were more affected with those Things

O 3

which

which they have taken from us, than with the blessed Hopes of a better and a more enduring Substance. Let us suffer meekly, without Wrath; and quietly, without Noise: And neither disturb our own Spirits by Discontent and Impatience; nor our Persecutors by bitter Reproaches and Accusations; nor our Neighbours by wearisome Complaints.

In the midst of all their Troubles, give us inward Composedness; and
 * *Luke 21.* * *Patience to possess our Souls*, and have
 19. Rest in our selves. And keep our Hearts at Rest, O God, on thy Promises, by † *looking to the sure and*
 † *Tit. 2.* † *blest Hope* that is set before us: not
 33. on the Uncertainty of any worldly Supports, or Prospects of this Life, which, like the Reeds of *Egypt*, are liable to break when we lean upon them, and to run into our Hands.

And let this patient Endurance of all their unreasonable and unjust Violence ‡ *have its perfect Work* in us.
 ‡ *Jam. 1. 4.* Let us not be wearied out of it, or give way at last to angry Resentments; but shew forth this Calmness and Sweetness of Spirit to the End. O let not our Patience be broke by their Inju-

Injuries, but hold out, till at last it has broke them, and made them relent and grow weary of inflicting the same; and till thou shalt have graciously turn'd our Troubles from them, into everlasting Rest and Peace with thee, through Jesus Christ our Lord. Amen.

2. **A**ND whilst thou art pleased to try us with these Sufferings, O blessed Lord, grant that we may never take a Privilege for Lawless Wrath, on pretence of being angry for thy Cause. O keep us sensible under their sharpest Provocations, that ** the Wrath of Man* is much apter to transgress the Rules of Piety and Righteousness, than to maintain them. Make us mindful that it, belongs to thee to punish Wrongs done to thy Holy Religion; that thou art most interested in the same, and most concerned to chastise the Enemies thereof, and wilt do it in thy due Time. And that when ungodly Men persecute the Ways of Holiness, our Part is constantly to profess and practise them, to plead when we are called, and patiently to suffer for the same; but thine, to punish for them.

Jam. 1.
20.

And, Lord, let us not be more hasty for Wrath and Vengeance, than thou art in thine own Cause. Let not us lose Patience towards them, whilst thou bearest with them; but study and pray for their Conversion, and willingly and joyfully help on the same, that they may be saved at last, through the Merits and Mediation of thy dear Son our only Saviour Jesus Christ. *Amen.*

Particular Prayers for Charity towards Persecutors.

1. **H**ELP us, O Father of Mercies, not only to bear our Persecutors patiently, but to treat them charitably. Enable us to love our Enemies, whilst we suffer by them; to forgive their Wrongs, whilst we smart under them; and not to aggravate their evil Usage; but, as thou * didst, O blessed Jesu, whilst thou borest the Extremity of their Malice upon the Cross, rather study how we may any ways lessen or excuse the same. O that we may approve our selves thy true Followers, by † suffering without Threatning; by ‡ praying for them whilst
- * Luke 23.
34.
- † 1 Pet. 2.
23.
- ‡ Matt. 5.
44.

*whilst they are persecuting us ; by re-
turning Blessing for their Cursing,
Kindness for their Cruelties, and † by † Rom. 12.
overcoming their Evil with Good, 21.*

But let none of us please our selves,
O God, with Thoughts or Hopes of
Vengeance ; nor * *rejoice at their Fall,* * Prov. 24.
lest it displease thee, and thou turn 17, 18.
away thy Wrath from their Heads,
and direct it upon our own. Let us
|| *not render Evil for Evil, or Railing † 1 Pet. 3.*
for Railing to any Man, nor meet 9.
their Malice with bitter Passions and
angry Returns. Keep us ever fully
sensible, O Lord, that under the great-
est Cruelty of their Usage, to shew
Patience and Charity is our Business ;
but that the taking Vengeance must be
left to thy Justice. And enable us
mildly to commit our Cause to thee,
and desire that thou would'st end our
Sorrows, not by their Destruction,
but Conversion, through our only Lord
and Saviour Jesus Christ. *Amen.*

2. **L**ORD, let us, not fall to hate
them, because they cruelly de-
spite us ; nor to take up with any false
Accusations against them ; or, when
they stand truly chargeable with any

smaller Matters, to strain upon them so far, till we have raised them into great and shameful Offences by our own evil Surmises. Let us not * *vaunt* *our selves*, because they unreasonably depress us; nor *behave our selves* in any kind *unseemly* towards them, tho' they should cast off all Regard of Humanity and Decency towards us. Nor ever so far forget thee, as to *rejoice in any Iniquity*, when it is like to prejudice their Cause, or to serve ours. But to *rejoice* always in the Prosperity of thy *Truth*, and in seeing great Temptations turned aside, and general Falls prevented, and in having good and right Things take place.

† 1 Cor. 13. If they † *provoke* us, O God, enable us to shew *Patience*: If they persist therein, help us to *suffer long*. Let us bear all Things without Wrath, and *endure all Things* without Weariness, and not forget to be *kind* towards them; to *believe all Things* favourably, and to speak all Things charitably, whilst they are doing all Things contrary towards us. And to look upon all these as parts of that *Charity*, without which all our *Sufferings* for thee are nothing worth.

O let * *the heavenly Wisdom*, which * *Jam. 3.*
keeps us *pure* from their Errors and *Corruptions*, keep us also *peaceable*,
without bursting into Noise and Quarrels; and *gentle*, without yielding to Anger and bitter Words; and *placable* and *easy* in admitting Excuses, without any Shew of Rigour in exacting Reasons, or of being studious of Revenge. Let it keep us *full of Mercy* and *good Fruits*, without any mischievous Returns, or any Proneness to Cruelty and Inhumanity, when 'tis in our Way to shew the same: And without *Partiality* and *Hypocrisie*, as Persons uniform in all Acts of Vertue and Justice, when they serve others, as well as when they serve us; and who are careful not to put on any Vertue for a Pretence, nor to decry Things as Evil in others, whilst we can allow of the same in our selves. Teach us, O gracious Lord, that it is only by these blessed Fruits, that our Belief and Espousal of a right Cause must approve it self to be *the Wisdom that cometh from above*, and which, as it proceeds from thee, must gain us all Acceptance with thee, thro' the Merits of our dear Lord and Saviour Jesus Christ. Amen.

3. *A Prayer against evil Surmises, and for Candor in censuring those who either Persecute us, or fall from the Way of Righteousness.*

O Gracious God, in censuring the Persons or Actions of all those, who either persecute us, or in these Days of Trial are fallen from thee, let Equity and Candor direct and govern all our Thoughts and Speeches, and let not Ill-will bias us. O that we may never charge them with imaginary Guilts, through our own evil Surmises; nor hastily make sure of any Things against them, whilst they are really uncertain; nor make the worst of doubtful Things, which Good-will may easily think better of. Yea, where their Falls are plain and manifest, grant us Grace, O Lord, to behold them, as thou didst the Wickedness of thy Persecutors, with the Bowels and Compassion of a Friend, and not with the malicious Insults and Triumphs of an Enemy. And to judge of them, with a Sense of human Infirmities, considering, that we also are liable to be tempted our selves, and to fall by
Tem-

Temptations, and therefore ought to
* *mete out the same measure to them,* *Matt. 7.*
in judging of their Actions, which we 1, 2.
desire that others would *mete out to*
us again, when they come to censure
ours. Yea, O holy Father, cause us
always to have before our Eyes thy
Clemency, as well as our own Neces-
sity; and keep us ready to afford those
Allowances and Abatements in their
Case, which we all need and desire at
thine Hands, and through thy Mercy
hope to find from thee in our own.

Let us not be rigorously hard upon
them for common Offences, which are
ordinarily incident to frail and sinful
Natures. Nor for such Falls in great
Trials, as may move Pity upon the
Account of human Weakness, as well
as deserve Blame for their own Ungod-
liness. Let us not shew Severity in
accusing them violently, and condemn-
ing them without any Mixture of
Mercy, for having been over-born by
Fear, or for having complied too far
for Sustenance or Safety; for having
err'd under some great Astonishment,
and where they had little Time for
Deliberation, and little Help for Coun-
sel and Advice; or for falling any other
ways

ways in very difficult and perplexed Circumstances.

Suffer us not to favour any Wickedness in them, O Righteous God, and much less to justify it. But when we are about to tax and condemn the Crimes, to the end we may shew a just Zeal for thee and for thy Righteousness; let us remember withal, to consider the Greatness and Difficulties of their Trials, and thereupon to pity their Frailty, and to imitate thy Mercy, which thou art graciously pleased to shew, both to them upon their Falls, and likewise to us upon any Falls of ours, whereby we daily stand in need thereof, for our most dear Lord and Saviour Jesus Christ's Sake. *Amen.*

II. *A Prayer for Grace to turn the same, from carrying on Impatience and Anger against others, to carry on Amendment of our selves.*

LORD, under all these Sorrows and sharp sufferings, teach us to look for the Cause thereof within our selves. Our own Sins, O Righteous Father, are most justly, tho' severely, punished in them; and our Earthly Affe-

Affections and Dependances need to be purged off by them. And therefore, instead of envying and accusing others, and taxing the Injustice of our Persecutors, make us look up with Reverence to thy Justice, and lay to Heart our many private and publick Miscalriages, and learn thereby to condemn and amend the Errors of our own Ways.

Grant, O God, that the Experience of our own Fears and Failures under our Trials, may keep us humble and jealous over our selves, and charitable towards the Falls of others. And let our daily Proofs of thy seasonable Succours and Preservations, teach us to have firm Faith in thee, and to rely entirely on thy Care and gracious Promises. Let the Difficulties which we feel in sustaining Losses for thy Sake, shew us the Worldliness of our Desires. Let the Inclinations which we find at any Time to ease or secure our selves by Sin, or to allow in our selves what we condemn in others, convince us of the Deceitfulness of our own Hearts, and of the Hypocrisie of our Pretences. Shew us all the Roots of Bitterness, which are ready to discover

cover themselves when we are tried ; and when we see them, give us Grace to cast them out, and to purge our Hearts of the same.

Thus, O Holy Father, if we cannot amend our Confusions, make them, we humbly intreat thee, thoroughly to amend us. And teach us, by the needful and profitable Discipline thereof, both to walk more perfectly in thy Fear, and to bear them with Patience, remembring that therein we are reaping the just Fruits of our own Ways ; and to shew Charity towards our Persecutors, as considering how we have done amiss our selves, and how by such Mercy and Forgiveness towards others, we are all to expect Mercy and Forgiveness of our own Offences at thine Hands, through our Lord Jesus Christ.
Amen.

12. *A Prayer for Charity to the Persecuted.*

O Righteous Lord, who triest thy People with heavy Sufferings for thy Truth and Righteousness Sake ; give me the Heart constantly to own thy Ways, and those who suffer for them.

them. O that whensoever I see * a * ^{1 Cor. 12.}
Member of thine suffering, as a good ^{26.}
Fellow-Member, I may suffer with it.

That I may be among those † *who* † ^{Am. 6. 6.}
grieve for the Afflictions of Joseph,
and come in to bear a Share of their
Adversity, who are enduring Affli-
ctions for thee; and † *remember those* † ^{Heb. 12.}
who are in Bonds, as bound with them. ^{3.}

Let || *not me be ashamed of the Te-* || ^{2 Tim. 1.}
stimony of the Lord, nor of any of ^{8.}
those who are his Prisoners. But re-
joice to make my self a Companion
of such as are bearing Tribulation for
his Truths, and be glad when I can
minister unto their Necessities, and
relieve the same. When I see them
† *Sick, and in Prison, give me the* † ^{Matt. 25.}
Heart to visit them; or Strangers, and ^{42, 43, 45.}
forced to leave their own Homes for
thy Cause, *to take them in; or in*
want of *Food and Raiment, to supply*
them therewith. Give me Grace to
do something like to them, as I would
do to thee, O blessed Jesu, wert thou
here before me, and in their Condition.

And O that I may look upon such
Services, as the most blessed Oppor-
tunities of shewing my Love unto thy
self, *remembring that thou wilt say*
unto

** Matt. 25. unto us one Day, * in as much as ye
40. did it unto the least of these, ye did
it unto me. Yea, that I may reckon
my self therein, to be shewing Kind-
ness, not so much to them, as to my
own Soul; knowing, that thus to
communicate, and have Fellowship
with them in their Sufferings, is the
Way to communicate and have Fel-
lowship with them in their Blessedness;*

*† Matt. 10. and that † he who receiveth a Prophet,
41. or a righteous Man, in the Name of a
Prophet, or of a righteous Man, shall
have a Prophet's or a righteous Man's
Reward; wherewith thou, O Father,
wilt crown both the Sufferers and their
Partakers in the End, thro' the Merits
of our Lord and Saviour Jesus Christ.
Amen.*

*13. A Prayer for Deliverance from
Persecutions, after one is wearied
therewith.*

O Merciful God, who hast visited
my Backslidings, and tried my
Faith and fixt Adherence to thy Ways
with sharp Persecutions, look now
with Pity on my Sorrows and Infirmi-
ties, and if it seem fit for thy Glory,
and

and for my Good, send me the sweet
and speedy Comforts of Rest and Peace.

Consider my Weakness, O God, for
I am * *brought very low.* Consider * *Pf. 142.*
that it is thine own Cause, and that *6.*
I am persecuted for thy Sake. Consider
those † *that wait on thee, and let not* † *Pf. 69.6.*
them be ashamed, or disheartned for
my Cause. Consider mine Enemies,
and let not them still more and more
|| *exalt themselves.* And ‡ *remember,* || *Pf. 140.*
that they daily reproach thy Ways; ‡ *Pf. 74.*
and as oft as thou givest them Success *18, 22.*
against us, they triumph in it as thy
favouring and owning of their ungodly
Violence, and asperse thee with their
Wickedness.

* *Arise* then, O Almighty God; * *Pf. 74.*
and plead thine own Cause. Arise, and *22.*
right the oppressed, and make the
proud, and the Men that rage in
Ways of Ungodliness and Violence,
† *to know themselves.* Return not up- † *Pf. 9. 20.*
on them what they have done to us,
O Lord, but || *fill their Faces with* || *Pf. 83.*
Shame, that they may seek thy Name; *16.*
and give us Ease from their Violence,
and Grace to turn it to thy Praise, and
to the Performance of all holy and
thankful Obedience, through our Lord
and

An Office for those
and Saviour Jesus Christ. *Amen.*

14. *Intercessions, or Prayers for others*
- in Times of Persecutions.

1. *A Prayer for Persecutors, who at*
any time, or any where, are oppres-
sing Truth or Righteousness.

O Most gracious Father, shew Mercy, we humbly intreat thee, towards our Persecutors, tho' they neither shew Mercy nor Justice towards us. Cure the Delusion of seduced and seducing Spirits. Let them not be led away with Errors any longer, nor intoxicated with the Love thereof. Let them not continue to resist thy Truth, much less proceed to blaspheme and reproach it; and least of all to set themselves to fight against it by an Arm of Flesh, and cruelly to persecute and extirpate the Professors thereof.

Pity those who are ignorant, and set strait those who are perverse among them. Remove those Prejudices which blind their Eyes, and sweeten and mollifie their Spirits, that they may no longer be driven aside by Malice and bitter Passions, and dispose them by
Hu-

Humility and Meekness, and a sincere Love of Truth and Righteousness, to a joyful Reception and Acknowledgment thereof; that instead of persecuting, they may fall resolutely to profess them, and, if need be, to suffer for the same.

But if any still harden themselves in their Error and Violence, and think that by *destroying thy Servants, * they* Jo. 16.2. *please thee, and do God Service;* yet deal not thou with them, O God, as they deal with us, but save their Lives, tho' they seek to take away ours. Tho' we suffer, yea, or die by their Hands, let them not die in their Errors and wicked Violence; but curb them, good Lord, in their Career, and stop it in thy due Time.

And if it may seem good to thee, work this blessed Change in them, by mild and gentle Methods: But if nothing else will touch their Hearts with Remorse, afflict their Bodies, O merciful Father, and let † *the Rod give* † Prov. 29. 15. *Understanding,* and teach them Repentance. Yea, let all thy Crosses come upon them, rather than the Curse of a seared Conscience.

And

And when there is nothing left but smiting to reduce them, Lord, give not off smiting them, till they are brought to see the Wickedness of persecuting the Ways of Truth and Righteousness, and to make the best Amends they can, by standing up zealously for the same. Say not unto them, as thou

** Isa. 1.5. * didst to the Revolting Jews, who still grow worse and worse under their Corrections, Why should you be stricken any more? Nor deliver them up to the wretched Ease of incorrigible Sinners, who are therefore at Ease because their State is hopeless, and whose Ease and Respite is only that of condemn'd Prisoners, who are sealed up for sudden and inevitable Vengeance. But by whatever Means thou shalt see fit to work the same, let their Repentance prevent thine eternal Vengeance, thro' the Merits of our dearest Lord and Saviour Jesus Christ. Amen.*

2. *Prayers for the Persecuted, who happen in any place to be suffering for the Cause of Truth or Righteousness.*

1. **O** Almighty and most merciful Father, extend thy Help and Pity

Pity in these trying Times, to all the Necessities and Backslidings of thy Servants. Have Mercy upon all, who either by their own worldly Fears and covetous Desires, or by the Art and Cunning of Seducers, have been made to fall from thee, and raise them up again. Neither suffer them to rest secure, nor to grow desperate in their Wickedness; but fill their Hearts with such Awakenings, as may put them in the Way of true Repentance.

And when any of them grow doubtful of what they have done, Lord, carry on their Doubts to a full Conviction. And when once they are convinced of their Errors, give them no Rest till they have amended them. Let their * *Prayers and Alms ascend up* * *Acts 10.*
before thee, and bring down Grace still 31.
more and more to see their Fall, and to fit and fortifie their Spirits to recover from it. Enable them to overcome all Fears of Shame and worldly Loss; to place their truest and their only Honour in Repentance; and their highest Interest and Safety in rectifying and repairing what they have done amiss; and to study above all Things, how, despising worldly Considerations, they

An Office for those

they may recover thy Peace, and save their precious and immortal Souls.

Shew Mercy also, O gracious God, on all those who are shaken in Mind by these Storms, and begin to stagger in the Faith, and fix and settle them therein. And on all those, who by thy Grace have resolutely withstood the same, and daily perfect and confirm them. O Lord, daily make them more numerous, and let their Sufferings, like that of thy faithful Servants and Confessors of old, be a fruitful Seed of a truly Righteous and Holy Church. Lengthen out their Patience whilst thou prolongest their Sufferings, and strengthen their Faith that they may stedfastly persevere therein. Let thy Providence supply those Wants, which any of them are reduced unto for a good Conscience. Give them Comfort under their Sufferings, and, in thy due Time, an happy Riddance thereof, and endless and unspeakable Joys at last in Exchange for them.

The more their Enemies seek to root them out by unrighteous Persecution, O that they may answerably strengthen themselves the more in fervent and godly Devotion. Make them to have a strict
and

and conscionable Eye to all thy Laws, that whilst in these persecuted Points they suffer as Saints, they miss not at last of their Reward, by taking Liberty in any other Things to live as Sinners. O that they may study in all Things to please thee in their Lives, that so they may be accepted in their sufferings, for our Lord Jesus Christ's Sake. *Amen.*

2. **A**ND tho' here, O Righteous Father, for thine Holiness, and for thy Truth's Sake, they are vile in the Eyes of Men, let them be precious in thine Eyes, and do thou own them from Heaven. Plead thou the Cause of thy Servants against those that oppress them. Let their Persecutors see, that there is no Fighting against thee. Make them find, that Truth is stronger than they, and will at last prevail over them. And that Persecutions which they use for rooting out the sincere Professors thereof, are over-ruled by thine Almighty Power and Wisdom to propagate and multiply them.

And when all others are ready to forsake us in our Afflictions, do thou, O God, stick by us. Do thou stick by

us in our Extremities, and deliver us.

*Ps. 140. 8.

* *Let not the mischievous Imaginations of the Wicked always prosper, lest they be too proud.*

†Ps. 125. 3.

† *Let not the Rod of the Wicked rest upon the Lot of the Righteous, lest they put forth their Hand unto Iniquity.* Shorten the Days of these Sorrows, and make Haste to help and deliver us. And work that Deliverance, if it please thee, by the Conviction, rather than by the Destruction of our Enemies, for our Blessed Lord and Saviour Jesus Christ's Sake. *Amen.*

3. *Prayers for a Kingdom, when in any Time or Place it happens to labour under Persecutions for any part of God's Truth, or Way of Righteousness: Or, when it is torn to pieces by intestine Divisions about the same.*

1. **O** Almighty and most merciful God, have Mercy upon this most wretched and sinful Land, and exalt the Greatness of thy Mercy by curing the Height of our Misery. And in the first place, purge our Sins, O Lord, which are the chief Cause of all
our

our Sorrows, and which are the heaviest Plague that we lie under, tho', alas! we are least sensible thereof.

O give us not up to a reprobate Mind, and a seared Conscience. Let thy Correction open all our Eyes, to see and abhor all that Iniquity and Ungodliness, which calls aloud to thee for Vengeance. O that we may see what it is to be false and faithless to God and Man, to forsake thee in our Distress, and seek to unrighteous Ways for Refuge. That we may lay to Heart all that Hypocrisie and Prophaneness, all that shedding of innocent Blood, all that Violence, whereof our Hands are full, and the Spoils and Oppressions, and other Wickednesses, which have reign'd amongst us.

And by these Foretastes of Sorrows, which we have already felt in the Course of these Iniquities, grant, O Lord, that we may be struck with Terror of those insupportable Plagues and After-reckonings, which are yet to come, if we continue in the same. And that we may learn thereby to sin no more, but apply our selves faithfully to seek and serve thee, that we may be

fit for thine eternal Mercy, thro' Jesus Christ our Lord. *Amen.*

2. **A**ND when thou hast cleared us of the Guilt, then deliver us, O gracious Lord, from the Curse of our Transgressions. Let not Power be employed to suppress thy Truths, or a righteous Cause, but to support them. Let not Violence be able to force the Seat of Justice, nor to hinder or pervert the due and free Course thereof. Bless the Labours of all those, who seek to have Truth and Equity take place, and to plant and settle Peace on Righteousness. And set thy Face against them, whose Hearts and Hands are set on Ways of unjust Violence and publick Disturbance. Turn their Hearts, O God, to be in Love with Peace and Justice: Or if still they will be obstinate against the same, weaken their Hands, that they may not be able to hinder us of the speedy and happy Influence and settled Enjoyment thereof.

Bind up our Breaches, O Father, and make all our unnatural Broils and Bloodshed cease. We are a People shaken to pieces, do thou settle us. We are

are all in Confusion, do thou bring us into Order. We are broken by our Sins, O do thou repair and heal us, by restoring us to Ways of Righteousness. Our Guilt and Misery have made us heartless and void of Courage; O let Innocence, and the Light of thy Countenance, raise our Spirits. We lie comfortless in our Iniquities, O let thy Spirit reform us, and then speak Comfort to us. Heal all the Sores of our Souls, and then lighten our Earthly Burdens. Keep Life in this exhausted Kingdom (a), which is ready to faint, and daily increase it in the same, and settle us once more in Justice and Holiness, Peace and Safety, for Jesus Christ's Sake. *Amen.*

P 3

4. Pray-

(a) Or, in these exhausted Kingdoms, when these Prayers need at any time to be put up for more Kingdoms than one.

4. *Prayers for the Church, when in any Time or Place it is called to suffer Persecution for Truth or Righteousness.*

1. *A general Prayer for Things needful to the same in such Times of Persecution.*

* *Acts* 20.
23.

O Almighty Lord, who * *hast purchased to thy self a Church with thine own Blood*, look in Mercy upon the same, however distressed thro' all the World; especially upon that part thereof which languisheth in this Land, and suffer not the Adversary to lay it waste, or utterly to deace it, after thou hast paid so dear for it.

Let not either Superstition, or immoral Wickedness, corrupt and prophane thy Worship; nor let Schism any longer tear thy Body to pieces. Let not vile Men go on to make Religion a Cover and Pretence for acting against moral Honesty and Justice, lest the Hypocrisie of some beget Atheism in others, and lest thereby loose Men be tempted to think, and take Occasion to say, That there is nothing under

der any Professions of Religion, but serving worldly Ends, because they can see nothing else under theirs.

O that Truth and Righteousness may be set up in thy Church, and that Love and Unity may be set up in our Hearts. That we may once more hear the Voice of Joy and Peace, and receive Beauty for Ashes.

Pity a Church, O blessed Lord, which has long maintained Truth of Doctrine, and Purity of Worship in the Nation; and which has openly professed, and bore out the Doctrine of patient Suffering for Righteousness, and not resorting to any evil Means for Relief in the Eyes of Men. Pity those who suffer, and are in Danger to be destroyed for their stedfast adhering to these thy Ways, when others generally fall off from them, and set themselves violently to persecute the same. And hear their Cries, who mourn in *Sion*, and are afflicted for the Dishonour that is brought upon thy Name, and for all the Violences which are done to an holy Religion.

Preserve them, Holy Father, by thy Power, and give them not up to the Will of their Oppressors. But stir up

An Office for those

thy Strength, and come and help us. Give us Constancy against the Errors of our Persecutors; and in thy good Time give us Rest from their Violence, for our blessed Lord and Saviour Jesus Christ's Sake. *Amen.*

The Collect for the Fifth Sunday
after *Trinity.*

GRant, O Lord, we beseech Thee, that the Course of this World may be so peaceably ordered by thy Governance, that thy Church may joyfully serve Thee in all Godly Quietness, thro' Jesus Christ our Lord. *Amen.*

2. Prayers for particular Graces or Blessings, when at any time, or any where, it is violently broken, or pressed by Persecutions, to forsake the Way of God's Truth or Righteousness.

1. *Prayers for its Purity and Integrity.*

O Father of Mercies, who seest all the Backslidings and Calamities of thy poor Church amongst us, pity its
its

its Misery, and possess it with such a Spirit, as is fit to enliven and actuate thy Body.

O keep it in thy Truth, and save it from Heresie and false Doctrines, either about Faith or Practice. Give it not up to teach Errors for Advantage, or to justify unlawful Ways for worldly Ends and Securities. Nor suffer it to suit its Doctrines to secular Turns, or to change Religious Principles, as it shall be driven thereto by worldly Necessities.

Fix it in Ways of Holiness, O Lord, that all its Ministrations may be such as become Saints. Suffer it not to mix Sin in thy Service, or to teach it to thy People; to pollute holy Offices with any ungodly or unrighteous Petitions; and prostitute and prophane thy Worship, by falling therein to offer any abominable Things: O let not its Ministrations become the Ministrations of Unrighteousness, but be holy and without Blemish, as befits thine House, and becomes thy Spouse.

Whilst thou art pleased to try it with Tribulations, Lord, let them only purge it, but not lay it waste. And revive a suffering Spirit among us,

(a) *when* it labours under a suffering State. Make it willing then and ready to quit all Interests of this World, and live upon the Hopes of a better. Enable it contentedly, yea, joyfully, to take up thy Cross, and to bear it after thee. O that at such Times it may always be more afraid of sinning than of suffering. O that it may never fall to make the Way of Gain to pass for the Way of Godliness; or to preach up what is unrighteous, because it is become serviceable and safe. Nor ever seek to Error and Wickedness for Refuge, instead of seeking to God, and trusting in him, and in his holy Ways, for the same.

O Father, in thy Mercy guard it against all Error and Ungodliness, rescue it from all Schisms and Divisions, and free it in thy due Time, of its Distress and Persecutions, for our Lord Jesus Christ's Sake. *Amen.*

O Al-

(a) Or, instead of *when*, say, *now*, if the Church prayed for is actually suffering.

O Almighty Lord, direct and rule the Hearts of thy People by the Power of thy Grace, that they may no longer run furiously upon unrighteous Expedients, nor by their Violence drive their Teachers into the Praëice and Justification thereof. O that they may seek to hear true, and not pleasing Things; and not only hear, but love to be faithfully dealt with. And give them not up, O Father, to persecute the Preachers of Righteousness, who are ready to warn them of the Error and Danger of their Ways; or to despise them and treat them as their worst Enemies, only for telling them thy saving Truths.

Lord, let not the Love of Error, and Hatred of those Truths which are according to Godliness and Honesty, always reign in them. Let them not persist therein without Remorse. Or, when they are smitten with Relentings, let them not lie sealed up in their Iniquity, as the fallen Angels do, by Despair of Mercy, and seat themselves among those Sinners, who, when once they have done ill, think they cannot be safe but by doing worse.

Espe-

Especially, O God, deliver them not over to a *Reprobate Sense*, nor shut them up under a *Spiritual Blindness*: But open their Eyes to see from whence they are fallen, and to seek after those Things which are necessary to their everlasting Peace, through Jesus Christ our Lord. *Amen.*

2. *Prayers for Cure of Schisms, and for Graces in divided Times.*

1. **D**eliver this Church, O Almighty Lord, from Schisms, which have torn it to pieces. And grant that all those Members who are broken off, may return to offer up their Religious Services, in due Dependance upon their own Orthodox and Lawful Pastors; and to make Conscience of keeping Union, and of continuing subject and obedient unto those who are rightfully set over them in the Government of thy Church.

Let them not think it enough, O God, to have Holy Prayers: But teach them, moreover, to put up these Prayers in such Assemblies, as keep obedient and united to those spiritual Fathers, whom thou hast called to be
the

the Rightful Governours of the Body. And make them know, that when, as good Christians, they are careful to join in none but Holy Services, they must take Care also, as good Church-Members, to present those Services to thine Hands, in the Unity and Communion of thy Church; there to be accepted with thee through his Merits and Mediation, who is the * *Head* ^{Eph. 5. 23.} *and Saviour of the Body*, even thy most blessed Son, and our only Saviour Jesus Christ. *Amen.*

2. **B**END the Hearts of all amongst us, O blessed Lord, to have Peace amongst themselves: Teach them Humility and Submission to those whom thou hast put in Authority over them. Let Love and Lowliness increase, and all self-denying and amicable Tempers. And remove far from us covetous and aspiring Thoughts, and Pride, and Self-pleasing, and all Wrath and bitter Passions.

Reconcile all jarring Spirits, and cause all Discord and Division to cease. And dispose us all, O Jesu, thou Prince of Peace, to see those Truths which make for Peace, and tend to close our Breaches,

Breaches, and willingly submit to them. Let us not give way so far to Anger and bitter Passions, till none but violent Things will please us, and till we grow fond and greedy of any Error that will make the Breach wider, but zealous against such Truths as might serve again to unite and bring us together. O keep us strictly careful, both of Peace and Truth. And as we humbly pray, that we may never give up thy saving Truths for Peace, so do we likewise, that we may never divide from each other, and be averse to Peace, when thy holy Truths stand in no need thereof.

And whilst we labour under our unhappy Breaches, let us not be wanting in any mutual Offices of Humanity, good Neighbourhood, or common Justice towards each other: Let us not fancy, that their being of different Opinions, or of different Churches from us, must put a Stop to the Just Acts and Offices of Gratitude, and to the Remembrance of former Kindness; or that they must give us a Discharge from any mutual Obligations of natural Kindred, or of civil Relations.

Espe-

Especially, O merciful God, keep us from placing all Religion in the Notes of a Party. Let us not so over-rate the real or fancied Virtues of our several Divisions, as to take up therewith; and become our selves as culpable for the Breach and allowed Neglect of some Duties, as we charge our Brethren to be for the Breach of others. But whilst on all Sides we are zealous in pursuing those Points wherein we differ; let us be zealous for others too, and not overlook, or lay aside, the Care of good Life, and of that common Religion wherein we all agree, and which at last must deliver us all from thy Wrath, and prepare us for thine everlasting Mercies, through our Lord and Saviour Jesus Christ. *Amen.*

*3. Prayers for the Bishops and Clergy
under Persecutions.*

O Almighty Lord, under all these Persecutions which are sent to prove and purge us, have an especial Care of the Bishops and Pastors of thy Church, who are set to take of thy People, and to defend thy Cause, and fill their Hearts with the Power of thy Spirit,

Spirit, and with all those Gifts and Graces which are needful to maintain their own Standing, or prevent the Falls of others.

Make them clear Examples, O God, of holy Living, and of truly Christian and Righteous Suffering to thy Flock; setting before their Eyes the lively Draughts, and constant Practice of Faith and Patience, Meekness and Charity, and of a Heart mortified to this World, and full of the Thoughts and Hopes of a better.

Give them Grace, O Lord, to watch over thy People with willing Minds, and with unwearied Diligence. O that they may rule them prudently and skilfully, as wise Guides: And feed them faithfully, as good Shepherds. O that they may wholly apply themselves to Preach thy Word, and to administer thy pure Worship and Sacrament, to comfort the Afflicted, to strengthen the Feeble-minded, to confirm those that stand, and to raise up those that are fallen, to quicken the Indifference and Lukewarmness of some, and to curb and bridle the inordinate Heat and undue Passions and Violence of others.

And

And let them not think of quitting the Trust and Charge of ministring to Souls, * *when the Wolf approacheth,* * *Joh. 10.* or leave off caring for thy Flock, to *12.* take care of themselves: But keep them ever mindful, O holy Jesu, that thou art † *the true Shepherd, who gavest thy* † *v. 11.* *Life for the Sheep;* and that, as thy true Followers, and faithful Ministers, they must be diligent at such Times in ministring to their Wants, and attend upon the same at all Hazards. Let them shew then, that they || *love* || *Joh. 21.* *thee,* by *feeding thy Sheep.* Enable *15, 16, 17.* them to shew † *perfect Love,* which † *1 Jo. 4.* *casteth out Fear.* And give them *18.* Grace † *to speak thy Word,* and to do † *Acts 4.* *thy Work with Boldness and Upright-* *29.* *ness;* neither fearing the Faces of their Persecutors, nor tolerating, and much less feeding, the Diseases or Vices of their Flocks; but remembering always, that in thy Church they preside and minister for thee, and as they who are to give an Account for Souls.

Possess their Hearts, O God, with such vigilant Care and Love for Souls, and holy Zeal, and godly Courage and Prudence, as is requisite for Men in their high Trusts and Stations, and
under

under the present Wants and Difficulties of thy Church: And be with them in all they do, and in all they suffer for thy Cause, for our Lord Jesus Christ's Sake. *Amen.*

2. **C**OMFORT up their Spirits also, O Lord, with the visible Effects, and good Fruits of their Labours and Sufferings among thy People: But whatever Success they meet withal, let them not desist from thy Service, nor fall to do thy Work negligently; but when there is the least Appearance of their working good upon others, let it however satisfy and support them, that they have thereby shewn their Fidelity and Love to thee, and have delivered their own Souls.

And keep them from all vain Janglings, O thou blessed Spirit of Love and Peace, and from falling into Desires of Vain-glory or Emulation among themselves. Let them not defile their own Spirits, or disparage thy Cause, by turning aside to vent human Passions; or to seek or serve any worldly Ends. But in all their Labours and Sufferings for thy Church, help them to approve themselves pure and sincere,

sincere, as Men whose great Care and chief Business is to serve thee, and to watch for the Good of Souls.

And whilst they are watching for thy People, Lord, let thy good Providence watch over them. When thy Service, and the Needs of Souls do most endanger and expose them, let them be safe in thy Keeping. Put by the Malice and Machinations of their Enemies, and give them Patience and unwearied Perseverance under all their Difficulties and Distresses: Support and comfort them under the same at present, and turn them all in the End to the Furtherance of thy Truth, and to the Increase of their own everlasting Peace and Happiness, thro' Jesus Christ our Lord. *Amen.*

4. *A Prayer for both Clergy and People.*

O Lord, whilst thou art trying us with Losses and worldly Sorrows, make us easie under the same, and careful to bear them with Patience and raised Affections. But let us not betake our selves to Pride and Self-pleasing, and to feed those corrupt Passions, which our Afflictions should purge

purge out, nor ever fall to seek or think of great Things here for our selves.

O that our Tribulations may teach us to be humble, and to mortifie our own Passions. O that our worldly Sorrows may cure and turn us from being any longer fond of this World, and from feeding our selves with any vain and ensnaring Hopes or Desires thereof. And that whilst we are daily crossed in our fleshly Desires, we may cease to be any longer bent upon our own Wills, and may in all Things resign our selves up to thine.

Let not our Persecutions, O gracious God, be lost upon us, nor let us be unprofitable Scholars in the School of Affliction: Let it not be justly chargeable on us, that Tribulations could not mend us, nor *the fiery Trial* refine our Spirits, and purge away our Dross. But bring us by our Sufferings to know our selves, and to set light by all earthly Things, and to take up with thee for our Portion, and with the sure and blessed Hopes of thine everlasting Mercies, thro' the Merits and Mediation of Jesus Christ our Lord.
Amen.

5. *A Prayer for the Church's Defence, and Deliverance from Persecutions.*

UNDER all its Wants and Back-
 slidings, Sorrows and Distresses,
 look thou upon thy Church, O Lord,
 and support and deliver it. Many are
 they who combine against it, and
 great is their Power, and vigilant and
 earnest is their Care and Endeavour to
 suppress and destroy it. And against
 all their Assaults it has no other
 Defence, but thy Grace and good Pro-
 vidence.

Do not thou forsake it then, O God,
 for it flies to thee, and rests on thee
 alone for Succour. Maintain it, for
 it is thine own Cause. And if it be
 cast down, thine Enemies and theirs
 will triumph. Take the Matter there-
 fore into thine Hand, for no other is
 sufficient for it, and thou art most
 concerned therein. Bring it safe thro'
 this *Fiery Trial*, and let it not be con-
 sumed thereby, but, as * Gold is, only * *1 Pet. 1.*
 purged and purified of its Dross. Give *7.*
 it a Cure, O Lord, of all its Errors
 and Impurities, and Quietness in the
 End from Persecutions, and Grace not
 to

to grow careless, or be corrupted by Days of Ease; but to improve the same in doing thee Honour and Service with more Freedom, and fewer Interruptions, thro' Jesus Christ our Lord. Amen.

15. *A Thanksgiving for any comfortable Cessation, or for Rest and Ease from Persecution.*

Blessed be thy great and glorious Name, O Father of Mercies, and God of all Comforts, for the Comfort of these Days of Ease from our former Tribulations. Thou hast in great Pity considered our Frailty and Weakness, and hath * *not suffered the Rod of the Persecutors to lie too heavy, or rest too long upon our Backs.* Thou hast not been deaf to our Desires when we called upon thee, nor suffered our Hopes in thy gracious Promises to fail. *Thou hast fulfilled thy Word unto thy Servants, who served and suffered for thee in Confidence thereof; and hast made the Wicked to cease from troubling us, and exchanged the Fiery Trial of their ungodly Violence, for the*

*Ps. 125. 3.

who suffer for Righteousness.

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the sweet and refreshing Comforts of this Rest and Peace.

O Lord, let us never forget this great Mercy, nor abuse it. Let us not grow careless or corrupt by the Blessings of Peace, or run into Earthly Affections and Dependences; and contract such Dross, as may need a second Time to be brought thro' the Furnace. But keep us sober, and purged and purified in our Hearts and Minds; and maintain in us such a godly Zeal, and watchful Diligence under the same, as will make Use of the blessed Opportunities of Peace, for going on with more Constancy, and with less Hindrance and Disturbance in thy Service.

And make us learn, O gracious God, by our past Suffering, and Experience of thy Goodness, to keep improved in Faith and Patience. Having found thee so faithful in our Necessity, give us Grace to rely upon thee. Let us

* *not cast away our Confidence, nor* * *Heb. 10.*

† *grow weary in well-doing; knowing* 38.

that in due Time we shall reap if we † *Gal. 6.9.*

faint not. O that the sweet Remembrance of thy Mercies may ever fill our Hearts with Love, and our Tongues with

with Praise. O that it may make us
careful in Well-doing, and confident
of thy Faithfulness, and Care over us,
whilst we commit our Souls unto thy
Keeping, in holding to thy Ways,
thro' our blessed Lord and Saviour
Jesus Christ. *Amen.*





AN OFFICE

FOR
Prisoners for Righteousness.

*****+*****

SCRIPTURES.

Psal. 7.

Acts 5. from v. 18.

Matth. 10.

Psal. 10.

Acts 16. from v. 18.

1 Pet. 4. from v. 12.

I



*E shall be betrayed; both
by Parents, and Bre-
thren, and Kinsfolk and
Friends; and some of
you shall they cause to be
put to Death.*

*And they shall lay Hands on you,
and deliver you up into Prisons, and ye
shall be brought before Kings and Ru-
lers for my Names Sake.*

Q

And

An Office for

And it shall turn to you for a Testimony.

But there shall not an Hair of your Head perish.

In your Patience possess ye your Souls.

And meditate not before what ye shall answer. But settle in your Hearts, that I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay or resist, Luke 21. 12, 13, 14, 15, 16, 17, 18, 19.

Precious in the Sight of the Lord is the Death of his Saints, Ps. 116. 15.

What mean ye to weep, and to break mine Heart? For I am ready not to be bound only, but to die at Jerusalem, for the Name of the Lord Jesus, Acts 21. 13.

He that loveth his Life, shall lose it; and he that hateth his Life in this World, shall keep it unto Life eternal, Joh. 12. 25.

2. The Lord beareth the Poor, and despiseth not his Prisoners, Psal. 69. 33.

Deliver me from my Persecutors, for they are stronger than I. Bring my Soul out of Prison, that I may praise thy Name, Psal. 142. 6, 7.

Deliver me, O Lord, from the evil Man, preserve me from the Men of Violence.

Keep

Keep me, O Lord, from the Hands of the Wicked, who have purposed to overthrow my Goings.

For the proud have hid a Snare for me, and Cords; they have spread a Net by the way-side, they have set Gins for me.

They have sharpened their Tongues like a Serpent, Adders Poison is under their Lips, Psal. 140. 1, 3, 4, 5.

In the Work of the Gospel, I suffer Trouble as an Evil-doer, even unto Bonds; but the Word of God is not bound, 2 Tim. 2. 9.

For many of the Brethren in the Lord waxing confident by my Bonds, are much more bold to speak the Word without Fear, Phil. 1. 14.

3. Remember my Bonds, Col. 4. 18.

Remember those that are in Bonds, as bound with them, Heb. 13. 3.

Ye had Compassion on me in my Bonds, and took joyfully the spoiling of your Goods, whilst ye became Companions of those, that were made a Gazing-stock by Reproaches and Afflictions, Heb. 10. 33, 34.

I would have retained Onesimus with me, that in thy stead he might have

ministred to me in the Bonds of the Gospel, Philem. 13.

Be not thou ashamed of the Testimony of our Lord, nor of me his Prisoner; but be thou Partaker of the Afflictions of the Gospel, according to the Power of God, 2 Tim. 1. 8.

Both in my Bonds, and in the Confirmation and Defence of the Gospel, ye are all Partakers of my Grace, Phil. 1. 7.

I was in Prison, and ye came unto me. In as much as ye have done it to one of the least of these my Brethren, ye have done it unto me, Matt. 25. 36, 40.

4. An Hymn of Thanksgiving, for Deliverance upon a Trial, or out of Prison.

I*F it had not been the Lord who was on my Side when Men rose up against me:*

Then they had swallowed me up quick, when their Wrath was kindled against me.

Then the proud Waters had gone over my Soul, Psal. 124. 2, 3, 5.

The Sorrows of Death compassed me, and the Floods of ungodly Men made me afraid, Pl. 18. 4.

They compassed me about like Bees, they thrust sore at me, that I might fall;

Prisoners for Righteousness.

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fall; but the Lord helped me, Psal. 118. 12, 13.

And I had the Sentence of Death in my self, that I should not trust in my self, but in God which raiseth the Dead, 2 Cor. 1. 9.

But blessed be the Lord, who hath not given me over as a Prey unto their Teeth.

My Soul is escaped, as a Bird out of the Snare of the Fowler; the Snare is broken, and I have escaped, Psal. 124. 6, 7.

He sent down his Hand from above, and delivered me out of the great Waters, from the Hands of strange Children:

Whose Mouth speaketh Vanity, and their Right Hand is a Right Hand of Falshood, Psal. 144. 7, 8.

He delivered me from my strong Enemy, and from them which hated me, for they were too strong for me.

He brought me forth also into a large Place; he delivered me, because he delighted in me, Psal. 18. 17, 19.

The Lord is my Strength, and my Song, and is become my Salvation.

The Lord is on my Side, I will not fear what Man can do unto me.

I shall not die, but live, and declare the Works of the Lord, Psal. 118. 6, 14,

17.

Q 3

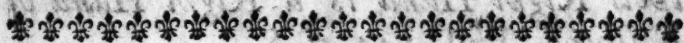
Glory

An Office for

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

This Doxology may likewise be used at the End of the several preceding Collections of Scriptures, in this Office for Prisoners for Righteousness, as also at the End of the several Collections of Scripture, in the former Office for those who suffer for Righteousness; when these Collections are read, not only for Instruction, but Devotionally, as Hymns to God.



P R A Y E R S.

I. A General Prayer for all Prisoners.

O Almighty and Everlasting God, thou seest the Streights and Sorrows which I endure in this Place, and how unable I am to help myself, or to bring about my own Deliverance. But the less Hope and Support I have in my self, the more I look up

up unto thee, and place my Trust in thy Mercy. And when my own Care can avail the least, let thine, O thou blessed Helper of the Helpless, appear the most for me.

Give me a Body, O my God, fit to bear the Inconveniencies of this close Place, and Grace to be content therewith: Whilst I lie up here, let me not want necessary Provisions, nor repine at the Meanness thereof. Suit the Lowness of my Desires, to the Hardship of my Circumstances; and let the Greatness of my Study and Care be (to do Justice (a), and shew Temperance and Self-denials) not to please my self, or to gratifie my own carnal Ease and Appetites.

Whilst I am here kept apart from my former Acquaintance, grant, O Lord, that I may carefully retire into my self, and *call mine own Ways to Remembrance.* And, O that I may amend whatsoever is amiss there, and set all so strait with thee, that I may delight to look into my own Heart,

Q 4

and

(a) Indemnifie and content my Creditors, when for Debt.

and to search out my own Spirit. Lord, now thou hast left me nothing else to do, make me apply my self wholly to
 * Luke 10. * *the one Thing necessary.* To grow
 24. in Holy Reverence, and Devotion of Spirit, in the Study of dealing justly and fairly with all who are any way concerned with me; in Humility and mortified Affections, in Patience and Contentedness. O plant and fill my Soul with all heavenly Virtues, and make bright all the cloudy and dark parts thereof, with the Rays of thy divine Image. And then, O my God, I shall see something of thee, as oft as I look into my self, and learn to be pleased with my own Company, tho' others are kept from me.

And in whatsoever Want I am of other Comforts, grant, O Father of Mercies, that both here, and ever hereafter, I may have the Comfort of thy Presence. When all else are taken from me, do not thou forsake me. Tho' I dwell in a disconsolate Room, let thy Spirit dwell with me. Let thy Law at all Times direct me, and let the Sense of thy Love comfort me. And after thou hast graciously improved this melancholy Restraint, to wean me from
 vain

vain and carnal Delight, and to set my Soul free in thy good Time; O my Refuge and Strength, deliver me out of this Prison, and set my Body too at Liberty, for my dear Lord and Saviour Jesus Christ's Sake. *Amen.*

The *Prisoner for Righteousness* may use the preceding Prayers, for *Integrity*, for *Constancy in persecuted Duties*, for *Faith*, for *Trust in God*, for *Patience*, for *Charity towards Persecutors*, &c. in the foregoing Office for *Sufferers for Righteousness*, as he sees Cause.

And for more particular Circumstances and Needs of such as are Prisoners for the same, they may express the Devotion of their Spirit in these Prayers following.

II. Particular Prayers.

I. *A Prayer for the Prisoner for any part of Truth or Righteousness, to use in his Family.*

O Father of Mercies, who takest the Poor and Helpless under thine own more immediate and especial Care, when thou takest those from them, whose part it is, under thee, to take Care of

Q 5

them;

them; shew the Riches of thy Grace and Loving-Kindness, I humbly intreat thee, to my [*Dear Wife and Children (a),*] guide them always by thy Holy Spirit, and watch over them with an indulgent Providence; (keep them obedient to Counsel, and continue them under the Blessing of *her* Care.) Preserve them from Want, and protect them from Danger, and make them a mutual Comfort and Support to each other. And in the midst of all my Troubles, continue (both *her* and) them a constant Comfort and Refreshment to me thy poor unworthy Servant.

And let me not, O gracious God, make them unhappy. Or, if we suffer in common, for standing off from prevailing Violence, and because we will not concur, or stake in with the wicked Actings of an unrighteous Generation, let none of us repine at such Sufferings, but look upon them as Afflictions that are willingly to be embraced; yea, rather triumphantly to be rejoiced in. I humbly

(a) *When the Prisoner has not these Relations, he may say, To my Father's House, and omit the Words contained within the Marks [], and make other Alterations, as his Case shall require.*

bly desire, O Father, that we may all trust thee with our selves, and chearfully rest upon thy Faithfulness, to make up to us any Losses which shall befall us on such Accounts. Thy good Providence is a great and blessed Portion in such Cases, as, praised be thy Name, thy Saints have found in all Times, by joyful Experience: And to that good Providence, O my God, do I trust. It shall always be my Hope and Confidence; and O! that as it is the truest Blessing, so may it ever be the happy Portion both of me and mine, through Jesus Christ our Lord. *Amen.*

II. Prayers for the Prisoner for Truth or Righteousness, to use for himself.

I. *A Prayer for Deliverance from Enemies and Prosecutors, when at any Time, or any where, he is put in Prison for any Parts of Truth or Righteousness.*

O Merciful God, who art the Helper of the Helpless, and a Refuge for the Oppressed in the Day of their Troubles, be thou my Fortress and Help against my Persecutors.

They

They are mine Enemies, O Lord, for thy Sake; and therefore set themselves thus violently against me, because they cannot drive me to leave thee. And I have no visible Way left to appease their Hatred, because I dare not forsake a just Cause, or go along with them in speaking and acting against that which is right. And * *these*
 * *Psal. 25.* 19. *mine Enemies are many* and mighty; and they persecute me violently, and have laid a Trap for my Soul, and
 † *Psal. 22.* 11. † *there is none to help me.*

But tho' I can neither appease their Hatred, nor withstand it; yet thou, O Lord, canst alter it at thy Pleasure; or, if they persist therein, thou canst disappoint them. And to thee do I flee and look for Succour. Help me therefore, O my God, for in thee do I trust. Help thou me, for I have none else to help me, for *deceitful are the*
 † *Pf. 108.* *Promises,* and † *vain is the Help of*
 † *Pf. 12.* 22. *Men. || Make Haste to help me, for*
 11, 19. *Trouble is hard at Hand.* Turn the Hearts of mine Enemies for seeking my Life; or, if they will persevere therein, bring to nought their evil Purposes. Forgive them, gracious Father, and bring not them into such a
 Pit

Pit as they have digged for me. But preserve me from falling into it, and from being lost in the Depth thereof, for my dearest Lord and Saviour Jesus Christ's Sake. *Amen.*

2. *A Prayer for Deliverance from frail and faithless Friends, when they are brought in at such Times to accuse him for the same.*

YE A, O gracious Father, not only the Envy and Malice of mine Enemies, but the Weakness of my own familiar Friends, is made use of to destroy me. And a violent Temptation is laid before them, to compass their own Safety, by joining to compass my Fall.

But the Hearts of all Men, O Almighty Lord, are in thine Hand. Thou canst at thy Pleasure fortify the fearful, and fix the wavering and unresolved Spirit; and give Fidelity, Honour, and Conscience, such Power with them, as shall prevail over their corrupt Fears, and worldly Interests. Thou canst as easily strengthen the Weakness of my Friends, and keep them from Breach
of

of Confidence, from all faithless, or strained and false Accusations; as thou canst turn or defeat the Malice of my Foes. And to thee, O merciful Father, do I trust, that neither my Foes shall have their Wills in working of my Ruin, nor the Weakness of my Friends shall carry them against their Wills to do the same.

And O! as thou art my Confidence, so let me be thy Care. Keep me safe here under thy Custody, and receive me at last to thine everlasting Mercy, for thy blessed Son, and my only Saviour Jesus Christ's Sake. *Amen.*

3. *A Prayer for Graces at such Times, under his Sufferings and Persecutions for any Ways of Truth and Righteousness.*

IN the mean time, O righteous Lord, whatsoever thou hast appointed for me in this Trial, I am content to bear it: And give me Strength and Ability to bear it; yea, tho' it proceed to Blood. I resign myself up to thy good Pleasure therein. I humbly and meekly submit to it, as it is thy Doing, and as it is infinitely
my

my Deserving, and own thy Judgment upon me for my Sins *, to be most Just * *Especially, &c.* and Righteous therein. But then, holy *here* Father, I most earnestly intreat thee, *nameParticulars.* that I may have all my Punishment in this World, but rest with thee in thy Heavenly Kingdom.

Yea, as my Trial is a Suffering for thy Righteousness, I thankfully receive it at thine Hand. But then, O my God, whilst I am tried for thee, do thou shew forth thy Power, and the Abundance of thy Grace in me. Grant me a serene Patience, calmly to bear my Sufferings, and contentedly and quietly to wait the End thereof. Give me Courage and constant Presence of Mind, to behave my self undauntedly; and Prudence to act and answer in all Things wisely and becomingly. Give me Faith in thy Power and Promises, to hold on without Fainting, in sure Expectation of thy Succours; and to endure all without Weariness, in Confidence of thy joyful and eternal Re-compences. Fill me with an inflexible Integrity and Constancy in my Duty, that I may not waver therein at any Time, much less fall from it, or from any Precepts thereof, to rid my self out
of

An Office for

of my own great Troubles, or to bring any desired Events to pass. Yea, fill me with such Constancy in thy Ways, **Ps. 125. 3.* as will ** not suffer me*, how long soever *the Rod of the Unrighteous rests upon me, to put forth my Hand unto Iniquity.* And give me Charity, after thine own Example, O blessed Jesu, freely to forgive my malicious Enemies, or frail and faithless Friends, and heartily to pray for them, tho' they continue to persecute me. Whilst thou keepst on my Trials, deny me not these Graces, O merciful Lord, nor any others, which thou seest needful for me, that I may acquit my self well and acceptably under the same, for our Lord Jesus Christ's Sake. *Amen.*

4. *A Prayer for a Mind raised above Earthly Things.*

O Father of Mercies, raise my Mind by these Afflictions, above the Love of all Earthly Things; yea, even of those Things which I have lavishly spent most Time upon, and have been the most inordinately fond of. I see now, and make me daily to see it more and more, how vain and unprofitable they are when the evil Day comes. And O that

that I may learn thereby, and learn it perfectly, to fix mine Eyes and Heart on thee, who hast deserved more of me infinitely than I can express to thee; and who canst always help and comfort me, and wilt never leave me, especially not then when I am driven to thee for Succour, and find the greatest Need to have thee stand by me.

Make my Duty, good Lord, to become my Delight; and Heavenly Things my Treasure: For they are Comforts in Distress; stable Comforts that will accompany us to the Block, or the Grave, and beyond them; and will not fail to make us infinitely and for ever happy in thy Presence: Which grant, O heavenly Father, to me a wretched Sinner, for the Sake of my dearest Saviour and Redeemer Jesus Christ. *Amen.*

5. *A Prayer for Peace with God, and a quiet Conscience.*

Above all, O blessed Lord, let me have the Comforts of thy Holy Spirit, and a clear and quiet Conscience, to support me under all these hard Trials. Shew me all my Sins, and give me Grace entirely to repent of them,
and

and to be perfectly set against the same. But assure me, at the same Time, of thy Mercies towards all true penitent Sinners; and make me see, O gracious Father, that for Christ's Sake, thou art not only willing, but desirous and joyful to receive them, yea, to * *run out* and meet them, as the tender Father did the returning Prodigal.

* Luke 15.
20.

And as for my Sins, O God, tho' with the Prodigal I have gone far, and have lost my self in evil Ways; yet, by thy Grace, I am come also with him heartily to return from mine Offences. I am weary of my Sins, and am earnestly desirous to forsake them. Tho' I have been lamentably careless in Times past, yet now my sincere Desire and full Purpose is, to shew a godly Care and diligent Endeavour against the same for the Time to come. And I humbly depend upon thy Grace, and trust to thy precious Promises thereof, to perfect and give Strength to my sincere Endeavours.

Look upon me therefore, O Father, and give me the Comfort to look upon my self as one, who, tho' he has been an offending, is now become a returning Son. Let not my Sins rise up against

gainst me, after once I have truly repented of them. Let them not be able to provoke thy Wrath, or to trouble my Conscience: But make me know, that however offensive I was in the Ways of my Wickedness, thro' the Blood of thy Son, I am acceptable to thee in the ways of my Repentance. And that my Sins, however provoking whilst I lay in them, give thee no more Provocation after once I return from them. Yea, tho' great and strong in themselves, yet that, after true Repentance, they are not too great for my Saviour's Merits, nor for thy Mercies; not too grievous for thy Goodness to forgive, or too strong for thy Grace to cure.

I am ready, O my God, to return to thy Laws, not only in doing what they call for, but, if thy Will be so, in suffering for the same. Yea, if thou callest me to it, I desire not to leave the Way of Righteousness for any Hazards, but to suffer for it even unto Blood. And tho' I know, O righteous Lord, that it is not enough to die a Martyr for one Precept, if I allow my self at the same Time to live a known Transgressor of others: Yet give me the Comfort to look on Martyrdom as a Sort of Bap-

Baptism; as thou, blessed Jesu, wast
 * *Luke 12.* pleased to style it *, when thou spakest
 50. *Matt.* of thine own; and, like it, to purge
 20. 22. and wash away our Sins, if at the same
 Time when we are suffering for one
 Duty, we are inwardly resolved and
 prepared in Heart to observe all.

Lord, in the Midst of my worldly
 Troubles let me have Peace with thee,
 and with mine own Conscience. And
 whilst thy Comforts do refresh my Soul,
 by thy Grace strengthening me, I shall
 better bear any other Misery which thou
 shalt give my Enemies Leave to inflict
 upon my Body, and persevere faithfully
 to serve, and patiently to suffer for thee,
 till thou shalt graciously take me out
 of their Hands to thine everlasting Rest
 and Mercy, for Jesus Christ's Sake.
Amen.

6. *A Prayer for Graces needful for him
 at the Trial, when he is to be judged
 for his Stedfastness to God's Truth or
 Righteousness.*

O Blessed Lord, if by thy wise Or-
 dering, whereto I meekly sub-
 mit, I shall be carried from the Place of
 Custody to the Place of Trial, or of
 further Examination; do thou vouch-
 safe

safe to go along with me. When I am questioned, teach me what I shall say, that I may answer so honestly, as not to offend or dishonour thee; and so prudently, as not to prejudice my self, nor bring Trouble on any other righteous Persons, for their bearing a good Affection to righteous Things. Give me Presence of Mind, and Clearness of Spirit, in appearing before all Tribunals; and Wisdom and Readiness in answering all Questions. Let my Carriage be without Fear or Confusion, or any evil or insincere Arts, in all Things acceptable unto thee, and becoming my Person and Condition.

Suffer me not to be made a Sacrifice, by the Fears or Forgetfulness, the Misrepresentations, or false Accusations of Witnesses; nor by the Fetches and false Colours of Council; nor by the Partiality or misguided Zeal of Judges and Juries. Or, if thou hast otherwise determined, and I must fall, enable me, good Lord, to bear thy Will. And tho' my Blood, which is shed in this Cause, be vile in the Sight of Men, let it be acceptable and of a sweet Smell in thy Sight, for my blessed Lord and Saviour Jesus Christ's Sake. *Amen.*

7. Prayers after Sentence of Condemnation is past upon him, for his Steadfastness to the same.

EJACULATIONS.

THE Cup which my Father hath given me, shall I not drink it? John 18. 11.

Not my Will, O my God, but thine be done, Luke 22. 42.

Lord, I thank thee, for counting me worthy to receive this Sentence for the Sake of thy Righteousness.

Lord, lay not this Sin to their Charge, Acts 7. 60.

Forgive them, for they know not what they do, Luke 23. 34.

A short Prayer upon his receiving the Sentence.

LORD, I meekly submit to this heavy Sentence; yea, I thank thee for it, and glory in this Shame, since it comes upon me for my Love unto thy Ways.

And I humbly pray thee, rather to look upon their Ignorance for their Excuse, than upon their Blood-guiltiness for their Punishment. If they understood

derstood the Ways of thy Righteousness, they would not shed my Blood, for keeping stedfast to the same. But now * *they think*, alas! to serve and please thee, by *slaying me*. † *Father*, † *forgive them*, for they know not what they do. And bring them timely to see their Errors, and thoroughly to repent thereof; that they, who now in their misguided Zeal for thee are my Enemies, may yet, however, at length, be loving and happy Sharers of thine everlasting Mercies, thro' the Merits of our dear Lord and Saviour Jesus Christ. *Amen.*

A longer Prayer afterwards.

O Righteous Lord, since thou art pleased to call me to give Testimony to thy Righteousness with my Blood, I am content to do it. Yea, I thank thee, O Father, that thou hast counted me worthy to lay down my Life for thy Sake: But as thou triest me to the utmost, so strengthen me to the utmost, I most humbly beseech thee, that in this highest and last Service, I may shew stedfast Faith in thee, and Charity towards my Persecutors, and meet my Death with that Constancy and

and devout Chearfulness, which befits one who is passing thro' the *Red Sea* to the heavenly *Canaan*, and laying down his Life for thy Cause.

Tho' I stand condemned and villified among Men, for this Adherence to thy Ways; yet I humbly hope, that thou, O my God, wilt acquit and lovingly accept me. And if I have thy Approbation, my Heart shall rejoice therein, and account it enough for me, whatever the World thinks of me. Shew them their Error and our Uprightness, O Lord, in standing firm to these Points for which we suffer. But if we cannot satisfy them, that the Way for which they persecute our Souls is innocent and holy; let it, however, satisfy us, that so it is, and that so it will be found and declared by thee before all thine elect Angels, when thou shalt appear in thy dreadful Majesty, to pass Sentence both upon our Way and theirs.

And to the Clearing of that Day, and the Trial of thy Righteous Tribunal, do we humbly commit our Cause and Sufferings. Where our Hope is, that thou, Blessed Jesu, wilt graciously own and receive both, tho' they disdainfully reject them. And that thou,
Righ-

Righteous Father, for Jesus Sake, wilt both pardon the real Guilt of our other Sins, and openly clear us of the fancied Guilt of these Ways, wherewith our Persecutors do falsely asperse thy Truths, and reproach us: Which grant, O merciful Lord, that we may all comfortably expect in our Lives, and comfortably find at our Deaths, for thy dear Son and our only Saviour Jesus Christ's Sake. *Amen.*

After this, he may at any Time use such of the Prayers as he likes best, in the preceding *Office for Sufferers for Righteousness*, to exercise and strengthen his *Faith*, his *Patience*, his *Charity*, or other Graces, proper for his Circumstances; or to assist him in making *Intercessions for others*.

8. *A Prayer for Dying without Fear.*

O Almighty and most merciful Father, perfect thy Strength in my Weakness, and support thy frail and most unworthy Servant, in this last and greatest Service, which I have now to pay thee, of laying down my Life, and leaving all that is dear unto me in this World for thy Cause.

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O let not me dishonour the Cause and Truths for which I suffer, by shewing any misbecoming Fears, or Unwillingness to suffer. 'Tis not my Mistrust of the Righteousness of this Cause, O my God, but the Conscience of my other Sins, and of the common Errors of my Life, from the Rule of thy holy Commandments, which makes me at all afraid to appear at thy Righteous Bar. But cleanse thou me from all my Sins by the Blood of my dearest Lord; and then I may meet Death with an humble Confidence, and triumph over it.

I know, O blessed Lord, that when Sin and Guilt, which are the Sting of Death, are taken out, there is still an Aversion in Nature which is common to us all against this Change, and which
 * *Matt. 26.* found place in our blessed * Lord him-
 39. self. But let the Influences of thy Grace, tho' not wholly purge off this Averseness, yet subdue and over-rule it in my Spirit. Possess my Mind more with the Righteousness of the Cause for which I die, and with the Blessedness of coming to live with thee for ever after I am dead, than with the Pains of Death it self. And whatever Terror it would otherwise strike into me, let it arm my
 Spirit,

Spirit, and sweeten all, to think that I die for thee, and that I die to be received into thine Eternal Mercy.

Lord, perfect and accept my Repentance, and pardon all my Sins, and give me Patience and Presence of Mind to the last. Let me die like a Christian, with Faith and Charity, willingly giving up my Life for a Testimony to thy Ways, and pouring out my Soul in Devotion towards thee, and in Prayers for my Persecutors; till from my Body it shall pass into the Arms of thy Mercy, and there be comfortably received by thee, through the Merits and Mediation of my only Saviour and Redeemer Jesus Christ. *Amen.*

9. *Short Prayers for the Condemned Prisoner for Righteousness, in his last Extremities, or at other Times, as he sees Cause.*

1. **O** Merciful Father, I throw myself upon thy Mercy and most undeserved Favour, as a poor wretched Sinner. I infinitely need it, and most earnestly desire it. And I humbly hope for the same, to pardon all the Sins and Follies of my Life, and to accept this Offering of my Death, thro' the Abundance

dance of thy Grace, and thro' the sole Merits and Mediation of my blessed Lord and only Saviour Jesus Christ. *Amen.*

2. **L**ORD, now the World is casting of me off, I seek to thee to take me in. Do not thou reject me, when they do, for I am thy Servant. Receive me, for I am coming to thee. Receive me, for thou callest me. Receive me lovingly, O my dear God, for I dearly love thee, and am forsaking all to enjoy thee. I have nothing dearer to me in this World than my Life, and that I am now making thee an humble Present of, and parting with it for thy Cause.

And in this Oblation of my self, be thou pleased, O blessed Jesu, first to wash me with thy Blood, and to dress me with the Graces of thy Spirit, that I may be an holy and acceptable Offering. And then do thou vouchsafe, O holy Father, graciously to accept the same, for thy dearest Son and my dearest Saviour Jesus Christ's Sake. *Amen.*

3. **O** Jesu, forgive me all my Sins, and forgive all my Persecutors, and grant them timely and true Repentance.

pentance. Now I am suffering for thy Cause, let me be sure of thy Support and Assistance. Now I am [brought to die (a)] for the Ways of thy Righteousness, let them have Honour and Service by my Death. Make it to work godly Zeal and Stedfastness in thy Followers, and Relenting and Remorse in their Persecutors, and to carry me to those most joyful and happy Mansions, which thou hast prepared for all those who faithfully serve and suffer for thee, in thy Father's Kingdom. Amen.

10. *A Thanksgiving for Deliverance, when he is brought upon his Trial for the Cause of Righteousness, or for his being set at Liberty.*

Blessed be thy Name, O Almighty Father, who hast delivered me out of the Hands of those who sought my Life, and * *hast set my Feet in a large* ^{Psal. 31.} Room. Thou hast † *delivered the poor* ^{8.} from him that was too strong for him. ^{Psal. 35.} Thou hast delivered him who served thee, and counted not his own Life so

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(a) Or, about to die, when it only draws very near, but he is not yet brought to it.

dear to him, as the shewing his Love and Fidelity unto thy Laws. Thou hast
**Ps. 37. 40.* delivered him,* because he loved thy Name, and *put his whole Trust in thee.*

Lord, I will be glad, and rejoice in thy Salvation. I will ever praise thy Love and Goodness, which is abundant in Kindness and Succours towards those who fear thee, and are ready to expose their own Persons in thy Cause. I will ever magnifie thy Faithfulness, which hath not suffered thy Care of me to slacken, nor thy sure Word and Promises to fail: And I will ever reverently and thankfully adore thy Wisdom, and Power, and Justice, which turn the Counsels of the Wicked into Foolishness, and take the Crafty in their own Snares; which crown thy Servants Heads with Joy and Glory, but cover their Enemies with Grief and Shame; which shew plainly, unto all who are willing to see the same, that it is extream Folly to fight against thee, and that they are in the sure Way of Safety and Happiness, who make thee their Strength, and place their chiefest Security and Advantage in thy good Providence and gracious Promises, and in keeping stedfast to thy Ways.

And

And * *let all those that love thee,* * *Psal. 74.*
O Lord, *rejoice and be glad in thee.*
Make them triumph in thy Righteousness, and trust themselves to thy Care. But put thine Enemies and mine in Fear, that they may sin no more. And bring them to repent of their persecuting thee and thy Servants, that they may not be brought to suffer for the same in the Day of Vengeance. And keep me ever mindful, O blessed Father, of this most merciful Deliverance, that I may spend all the Days of that Life, which thou hast now renewed to me, in thy Service; and learn thereby evermore to trust thee, yea, tho' the Pit be ready to shut her Mouth upon me; and to place my chiefest Comfort and Safety in keeping stedfast to thy Laws, which will be sure either to make my Sufferings end here in present Deliverance, or to recompence them hereafter with unspeakable and everlasting Joys, thro' the Merits and Mediation of my only Lord and Saviour Jesus Christ. *Amen.*

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F I N I S.



The Coelocor - Mar

Tom H
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E. H. H. H. H.

be sure the work thou doest Let it be Lawful never
th. to thrive by unlawful means, for it will not
the end prove no gain to thy soul nor to thy property
Thus saith Joseph how can I do this great
ickedness and sin against god —

The voice of my beloved sounds,
over the rocks and rising grounds,
over hills of guilt and seas of grief,
He leaps he flies to my relief.

2 Gently he draws my heart along
both with his beauty and his tongue,
Rise says my Lord make hast away,
No Mortal Joys are worth thy stay.

3 The Jewish wintry state is gone,
The Mists are fled, the Spring comes on

~~And that we have~~
4 And when we here our Issues say,
Rise up my love make hast away,
Our hearts would fain out fly the winds,
And leave all earthly loves behind.

Edward Lloyd March 14: 1824

Wash me thoroughly from mine iniquity,
and cleanse me from my sin.

The Word of Jesus Christ, the Son
of God, cleanse us from all
our sins